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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. XXII.

LONDON:
JAMES NISBET AND CO., 21 BERNERS STREET.
1870.

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THE QUARTERLY
JOURNAL OF PROPHECY.

JANUARY 1870.

Art. I.—THE ERRORS OF THE AGE.

Let us not be unjust, either to an individual or an age. Let us be charitable to both; not discolouring, nor distorting, nor gathering up hasty inferences; but speaking calmly, remembering that we ourselves are part of the age, and so, doubly bound, not to be mere haters of the false, but lovers of the true; not satirists nor slanderers, but men alive to the magnitude of the very least of good or evil, and desirous not to be mere assailants of the evil, but upbuilders of the good.

He who sees nothing but error in an age is quite as likely to be mistaken as he who sees nothing but truth; and yet, on the other hand, he who sees nothing but *progress* in our time is, beyond all doubt, afflicted with as sorrowful a delusion as he who sees in it nothing but *retrogression*.

It is not everything done in an age that is part of the age; and an error may be *in* the age, and yet not *of* it. It may be an isolation, an exception, an excrescence, not a characteristic; an exotic, not a thing of native growth. The solitary rock in mid-ocean is not a specimen of the sea; one weed is not a specimen of the garden, nor one palm-tree of the desert. One hasty word does not represent the man; nor does one blundering sentence stamp the character of the book. Let us deal fairly with the age and its utterances. As every freckle is not leprosy, and every leprosy is not epidemic, so every imperfection is not deadly, and even that which is deadly may perhaps stand alone. Before we can attach the error to the age,

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or the age to the error, let us see that the error is widespread or deep-rooted, or chronic, or influential, giving tone and complexion to theology, or literature, or public opinion; not a mere summer-ripple, raised by a momentary breeze, but a broad tidal wave moving shoreward, and imparting its brackishness to the stream up which it is noiselessly working.

It is well that this should be kept in mind in order to prevent either an over-estimate or an under-estimate of the evil.

Besides,—the *greatness* of an error is one thing, and its *capacity* for mischief is quite another. That which in one age, or kingdom, or stage of the human mind and conscience, would be potent for evil, in another age, or kingdom, or stage of the human mind and conscience, is totally innocuous. What a book of error and cunningly-devised fable is the Koran! But is its power of injury commensurate with the magnitude of its errors? A thousand years ago it was a book of power; in our age it is feeble as the voice or hand of a child. In Bagdad, or Cairo, or Constantinople, it is powerful; in London or Paris, in Dublin or Edinburgh, it is impotent. Among the oriental races, even half a century ago it went forth and was responded to by the eastern mind and conscience of that generation; now the scepticism of the age has so told upon the Moslem race, that their prophet's volume is beginning to lose its hold upon multitudes; conscience has passed into a new stage, and it no longer responds to the appeals which once would have stirred all its depths.

In fact, we may say that in many cases it is the magnitude of the error that is its weakness. Were it less in size, or less audaciously untrue; were it less audible, less visible, it would be more pernicious and more infectious, more seductive and perilous. So that often that which error gains in greatness it loses in influence and efficiency. Of two lies, or systems of lies, it is frequently the minute and half invisible, not the imposing and colossal that is the more extensively mischievous. The volcano thunders and smokes, but you see it and keep aloof; the scorpion, hidden under the stone on which you are sitting, or the snake, dropping from the bough under whose shade you are cooling yourself, strikes its tiny fang into your limb, and the little drop of invisible poison pours death into your veins. A Voltaire rages and blasphemes. He proclaims the Bible to be a fable of the priesthood. You stand afar off, and his voice reaches you not. Another man rises, clad in priestly garb, uttering no blasphemy, and professing to venerate religion. He blandly suggests that the Bible is "unhistorical."—Unhistorical! Yes; that is all. It is a smooth word, but under it is

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hidden the poison of the adder. By "unhistorical" he *seems* to the unpractised ear to mean only at variance with common history; but he really means by it all that Voltaire and Paine did,—fabulous and false;—no truer than the Koran or the Shasters;—the weak invention of some unknown impostors, who, like the camel-driver of Mecca, or Manu the son of Brachmar, compiled volumes of miracles, whose genuineness they did not themselves believe. Satan, as the Prince of darkness, had overreached himself; he is now clothing himself in the garb of an angel of light, and arraying error in the seemly raiment of science and philosophy, and poetry or humanity; he is sending it abroad to deceive, if it were possible, the very elect. The vulgar blasphemies of other days would not serve his purpose now, so he makes a selection of the least offensive; and even for that select number he is at pains to provide a more polite and less audacious phraseology, which will not altogether shock even religious men, and which will yet lodge in their minds the seeds of the same remorseless infidelity that, from the beginning, has set itself to overthrow the book of God. He has picked up the spent shafts of Celsus, and Porphyry, and Blount, and Toland, and Hume, and Bolingbroke, and Voltaire; and having painted, feathered, pointed and poisoned them anew, he puts them not into the hand of the scoffer, not into the quiver of the profane, but into the hand and quiver of men who are called friends of religion and ministers of Christ. The goddess of reason has put on the mitre now, and speaks from sacred ground. It was once but the infidelity of the press and the platform, it is the infidelity of the pulpit and the altar now.

Thus many of the errors of the present day go forth with an authority which they never had before; and are listened to by thousands who denounce the infidelities of the past. A new standing-point, new vantage-ground has been secured for error. An undue and undeserved (not to say dishonest) position has been attained by it; and the resurrection of exploded sophistries is received as the discovery of new and irresistible argument.

Besides all this there is great difficulty in taking the measurements of many modern errors, of ascertaining their exact dimensions and character and tendencies. They are so intangible and indefinite. You can lay hands on a skeleton of however gigantic dimensions, but no one can undertake to deal with a spectre,—a ghost, however imposing in its stature or aspect. You can measure a mountain, but not a cloud, still less a mist; you can grasp the shower-drops, but not a rainbow; you can analyse the light, but not the darkness. So

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indeed we find it difficult to handle the dreamy abstractions, the incoherent sentimentalisms, the broken reveries, the gorgeous pictorialisms, the swamp-born exhalations which meet us on every side in connexion with the "young" theologies and philosophic transcendentalisms of the day. They raise the cry of liberality, progress, geniality, large-mindedness, freedom from old-world fetters, and they brand the defence of old creeds as the mere poverty of intellect or the timorous conservatism of men who are too stupid, too indolent, too cowardly to think for themselves. Their battle-word is "young England," or "young Germany," or "young France;" as if they had monopolised the youth of the world; or perhaps "young faith," "young truth," "young Christendom," as if *in* them and *through* them theology and philosophy were renewing their prime,—assuming a nobler form, and brushing aside the obsoletisms of a trammelled and uninstructed past, to emerge into a largeness and a liberty such as Moses or Daniel, such as St Paul or St John, such as Calvin or Luther, such as Edwards or Chalmers had never known. And may we not predict that the watchword "young Christendom" will soon be drowned in that of "young Rome" or "young Babylon," when the fermenting theologies and philosophies of the day shall subside into one dark creed of satanic error, a compound of positivism and negativism, of supernaturalism and atheism, of superstition and infidelity, of all beliefs and of no belief;—a strange dualism of religion and irreligion, of spiritualism and secularism, of socialism and despotism, which will unite the world in submission to the great antichristian enemy of God? That which now worships unsanctified genius, and to whom goodness apart from high intellect is a term of reproach, which shelters itself under the name of progressive theology, or philosophic eclecticism, or a re-adjustment of Christianity, will develop into a disbelief of all fixed creeds, it may be into a refined heathenism,—certainly into a denial of the one Jehovah and His incarnate Son.

I enter into no comparison between the present and the past; nor do I attempt to ascertain what and how much we may have gained or lost; yet let me say that it ought to be acknowledged that the modern developments of evil have been met with large compensations and counteractions in the growths and evolutions of good; and that the augmented and intensified energy of error has been, in no small measure, the result of the new life and power which have, by the all-quickening Spirit, been infused into truth. That which was "from above" came first, and was met immediately by that which is "from beneath." The resurrection of the false was preceded by the

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resurrection of the true. While truth slept, error also slept; when truth awoke, error also awoke; and the aggression of the former was the signal for the aggression of the latter. The armies of hell have mustered because the hosts of heaven had already taken the field.

I do not attempt either to enumerate or to classify the errors of the age; I simply point out a few of the more prominent and perilous—those especially that have both root and seed, not broken branches, nor cut-down stems, but living and productive. It is of errors connected with man's religious being, or with religion itself, that I mean to speak; understanding by religion, not a cluster of abstractions, but *the acting out of each man's personal relationship to God.*

The religious movements of our day have not been the mere diffusion of certain abstractions, the mere effervescence of certain doctrines. No truth, however true, could of itself accomplish what has been wrought within these forty years. God himself has come down. It is a divine voice that has spoken, and a divine hand that has been working. It is no mere summer-breath that has swept over the churchyard, and clothed its heaving turf with verdure; it is the Spirit of the living God that has gone into the tombs and touched the dry bones, and made dead men live.

Yet this is what the world not merely overlooks, but rejects. It is the admission of *a divine element* into any movement, or any truth, or any dogma, that is refused. I do not say a *supernatural* element; for, strange to tell, there are not a few, even of the educated and the literary, that admit the supernatural while they reject the divine; nay, receive the former on purpose to be able to resist and deny the latter: as we see in the tens of thousands in America, on the Continent, and in our own islands, who are the enthusiastic devotees of spiritualism and all its spirit-rapping delusions.

The expulsion, then—I do not say of a supernatural, or spiritual, or transcendental, but of a strictly *divine* element from our faith, either in its origin, its basis, or its contents—is what the fallen intellect has decided on as indispensable to its own free action in the investigation of truth. The recognition of a divine element would be considered as vitiating the whole process of inquiry, and the absence of such would be regarded as a necessary condition of authentic faith, and an essential criterion of the genuineness of the truth believed. For it is not speculation or opinion that the natural heart so desperately hates, but God himself, and whatever contains God.

There are some who say "there is no God;" but they say

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it with a flippancy that disappoints and disconcerts us. If they suppose honestly that they have made this discovery, they, of all men, ought to be the most profoundly sorrowful. That this vast universe has no head, and that they themselves have no parent, is one of the most melancholy of all discoveries. That what we see and hear and touch is the terminus, the ultimatum or limit to that which is; that the infinite is an impossibility; that the sun has no brighter fountain than itself out of which it came; that the beautiful in nature has nothing more beautiful after whose image it was designed; that the lovable in man and man's world is the highest type and widest circle of the lovable; that the stream has no fountain more transparent than itself; that a parent's heart has no prototype or model in an infinite heart above;—what a dark and sad discovery! What a disappointment,—what a blank,—what an infinite loss! To be cut off from the possibility of so much hope and beauty and perfection and love; to be confined within the narrow circle of the finite;—surely this is sad! Yet those men who profess to have made this discovery are not sorrowful! Do they believe in their own discovery? Or is it the thought of having succeeded in expelling the divine from their creed that has cheered them into mirth?

There are others who say there is a God, but there is no intercourse between Him and His creatures. The finite and the infinite are separated by a wide gulf. He has not spoken to man. His only speech is that of nature. There is no divine teaching save that of nature; and men talk of interrogating nature in order to learn the mind of the Creator. The sun and stars speak, but God is dumb. The seas and rivers speak, but God is dumb. The hills and forests speak, but God is dumb. Yet these men who have thus expelled the divine element from the circle of their being, seem not to miss it. They do not seem sensible of the awful loss which must be sustained by the creature in being cut off from all direct, all personal communication with God.

There are others who affirm that God has spoken, but not *intelligibly*. His words require an earthly interpreter; otherwise they are as dark as they are dangerous; as if God had muffled His words to prevent men hearing them; as if man alone could speak intelligible language! The Bible, they say, needs an interpreter; the Church is the sole interpreter; the priest is the Church's organ; and only through the Church and the priest can God be made to speak intelligbly to man. And this absence of simplicity, this want of the intelligible and transparent, which in human writings is esteemed a defect and

a proof of weakness, is not lamented as a loss and an imperfection, but triumphed in as a perfection and a gain! The divine element of simplicity and clearness which pervades the works of God must be banished from His word; and that without a sigh! The heavens declare the glory of God, and the firmament shows forth His handiwork; day unto day utters speech, and night unto night teacheth knowledge; so that even the peasant of the field, or the Bedawi of the desert, or the serf of Siberia may see and hear and understand; but the book of God gives no such glorious utterance of intelligible truth, till the Church's voice, more intelligible than that of the Holy Ghost, has spoken—man's speech removing the ambiguities of God, man's rendering legible the illegible handwriting of God; as if it were the Church and not the Lamb slain that had prevailed to open the book; as if it had been the priest and not the Lion of the tribe of Judah that had been found worthy to loose the seals.

But, say others, though God may have in a certain sense spoken *intelligbly*, yet He has not spoken *articulately*. The Bible is no doubt the book of God, but not to the same extent in which "The Faerie Queen" is Spenser's, or "Hamlet," Shakespear's, or "Paradise Lost," Milton's. These works of men contain not only the *thoughts* of the writers, but their words; but as for the Bible, it embodies, no doubt, the *thoughts* of God; but to say that it contains the very words of God, His articulate speech, is unphilosophical in the extreme, and would assume that prophets and apostles were mere unintelligent machines or printing-presses. Suppose it were so, is it a degradation or a hardship for a creature to be a passive instrument in the hand of the God only wise, and would the book produced in this way, at the expense of the creature's liberty for an hour or a day, be less correct and less articulate? But, let the truth be spoken respecting both man and God. Man left to himself, to speak alone and act alone, is in bondage to influences which prevent his being *really himself*, which hamper his free thought, his free speech, his free action. It is only when taken possession of by the free Spirit, when filled with God, that he is truly himself, truly free either in thought or word. These hands are never more free than when the soul within moves them; these lips are not slaves, because acting according to the touch of the inner man; these eyes are not machines, because the intellect or the fancy kindles them into eloquent brightness; so the inspired prophet is not a machine, nor a pen, nor an electric wire, because God has come in and awakened his dormant being; because the Holy Spirit has set all his faculties in

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motion; because the master-hand has taken up the harp and passed his fingers over its silent strings, giving liberty to its imprisoned music, and calling forth a melody which but for that divine touch had been hidden there, in durance dark, unheard and unknown. The expulsion of the divine element from the *words* of Scripture seems to be reckoned by not a few amongst us rather a gain than a loss! The surrender of the perfect in a revelation is made without a sigh.

But, say the men of another class, though God may have spoken intelligibly and articulately, He has not spoken authoritatively. He has given us the Bible as a book of thought—a sort of handbook or guide-book; but not a statute-book, not a promulgation of peremptory law, or infallible and inexorable truth. By this class of reasoners the divine element of *authority* is struck out, and man is allowed to trifle with the Scriptures, to play fast and loose with their revelations, as if they were the mere utterances of a higher kind of *genius* than that which gave us the "Iliad," or the "Canterbury Tales," or "Faust," or "Locksley Hall." Beauty, eloquence, lofty thought, tenderness, power, they allow to Scripture, but not authority! They will admire, but not obey. They will listen to its suggestions, but they decline its commands. They will study it, but they will not be bound by it. How this free-and-easy treatment of the Bible is reconcilable with the idea of a revelation from God, I do not now inquire. I point to it simply as another of the eliminations of the divine element from that which is yet recognised as a divine volume. How strangely desirous are some to thrust God out of His own book! How thoroughly they do this by this repudiation of infallibility and authority! And how blind they are to the loss which they themselves thus sustain in being shut out from all certainty by being deprived of all divine authority.*

It is hardly possible to read the Bible without feeling how sternly it condemns this laxity. If some of these free-and-easy commentators would speak out, they would pronounce it the most bigoted of all books. It is so unsparing in its denunciation of error and evil, and so uncompromising in its demands upon men for submission to its teaching. One God, one Christ, one book, one creed, one theology, one religion, one way to heaven! This is its unfaltering utterance from its first verse to its last. "He that believeth shall be saved; he that believeth not shall be damned." It assumes the absolute authority of

* We need not stay to show how this free-and-easy dealing with the authority of revelation leads to a free-and-easy theology, a free-and-easy creed, a free-and-easy morality.

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the Creator. It assumes that as His wisdom is perfect, so all its utterances must be authoritative. It proclaims truth not as an opinion, a speculation, a theory, but a *certainty.* It takes unhesitatingly for granted that all *error* is *sin;* that truth is *one,* and never becomes antiquated or obsolete, but always blooms in immortal youth, no length of years or ages availing to extract the divine element from what God has once spoken. *Unhistorical,* as some have, by means of ancient hieroglyphics or modern arithmetic, tried to prove it, it calmly, yet boldly claims to be the one true history of heaven and earth, of things visible and invisible. *Mythical,* as others call it, it spreads before us the naked, rugged facts of four thousand years, each one a veritable fragment of humanity, the embodiment, not of dreams or fantasies, but of living truth, nourishment for the immortal spirit. *Unphilosophical,* as others affirm it to be, it presents to us its revelations as developments of the one authentic philosophy of mind and matter, of good and evil; not solicitous to defend itself from the charges of boasting or of foolishness which self-sufficient assailants have brought against it; and making no apology for announcing itself as the one volume which, like its Author, is immortal and incorruptible. "The grass withereth, the flower fadeth, but the word of our God shall stand for ever."

That this disposition to eliminate or extract the divine element from the Bible is the root of wide-spread error, is obvious; and that the errors are deep and perilous is no less plain. The tendency of each is, in a greater or less degree, to get rid of a personal God, or to remove Him to a distance from us, or to interpose a cloud between Him and us, so that the reader of His book shall no longer meet Him face to face in that book, but simply certain abstractions, certain algebraic symbols, or unknown quantities, which may or may not mean anything, which lay no hold upon the conscience, either for alarming or pacifying, which still leave the soul without a living personality either to worship or to love.

But this line of error goes further than the expulsion of the divine from the Word of God. There is the transference of this to the creature, the deifying of man, the robbing God in order to enrich and magnify man. "Ye shall not surely die" was Satan's insidious commencement of the rejection of the divine element from what God had spoken; his second step was the promised transference of the divine to the human, "ye shall be as gods, knowing good and evil." As man ripens in iniquity, and as the errors we have dwelt upon unfold themselves, this daring transference,—this full-blown impiety of

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Antichrist,—this last and worst form of man's infidelity will exhibit itself, both in the Church and in the world, consummating the evils of the perilous times of which the apostle has given us so appalling a picture.

Transfer the divine element to creation at large, you have *pantheism*; to images of brass or stone, you have *idolatry*; to the priest or the church, you have *Romanism*; to forms and rites and sacraments, and you have *tractarianism*; to the visible things of the senses, and you have *materialism*; to the invisibilities of disembodied spirits, and you have *spiritualism*; to the intellect, and you have *rationalism*; to the fancy, and you have religious *pictorialism*; to the feelings, and you have *religious sentimentalism*; transfer it to *man*, simply as man, and you have the last form of Antichrist,—the dethronization of the divine, the enthronization of the human, the rejection of the God-man, and the exaltation of a man into His place as the only Messiah of the race, the world's only Redeemer and King.

Most subtle is the error that would have us deal with religious truth as a mere bundle of abstractions or ideas or speculations, of which every man is at liberty to form his own opinion. The essence of the Bible, the Alpha and Omega of revelation, is not truth alone, nor religion alone, but *Christianity*, a Christianity which is not presented to us merely as the communication of doctrines, but as the settlement of the great personal question between the sinner and God, the solution of the difficulty which law and conscience necessarily raise as to righteousness and grace.

And what is Christianity? Not metaphysics, not mysticism, not a compilation of guesses at truth. It is the history of the seed of the woman,—that seed the Word made flesh;—the Word made flesh the revelation of the invisible Jehovah, the representative of the eternal God, the medium of communication between the Creator and the creature, between earth and heaven.

And of this Christianity what is the essential characteristic, the indispensable feature from first to last? Is it incarnation or blood shedding? Is it the cradle or the cross? Is it the scene at Bethlehem or at Golgotha? Assuredly the latter! "Eli, Eli, Lama Sabachthani" is no mere outcry of suffering nature, the cross is no mere scene of human martyrdom, and the great sepulchre is no mere Hebrew tomb. It is only through *blood shedding* that conscience is purged; it is only at the *cross* that the sinner can meet with God; it is the *cross* that knits heaven and earth together; it is the cross that bears up the collapsing universe; it is the pierced hand that holds

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the golden sceptre; it is at Calvary that we find the open gate of paradise regained, and the gospel is good news to the sinner of liberty to enter in. Let men with the newly sharpened axes of rationalism do their utmost to hew down that cross, it will stand in spite of them. Let them apply their ecclesiastical paint-brush, and daub it all over with the most approved of mediæval pigments to cover its nakedness, its glory will shine through all. Let them scoff at the legal transference of the sinner's guilt to a divine substitute, and of that surety's righteousness to the sinner, as a Lutheran delusion or a Puritan fiction, that mutual transference, that wondrous exchange, will be found to be wrapped up with Christianity itself. Let those who, like Cain of old, shrink from the touch of sacrificial blood and mock the "religion of the shambles," purge their consciences with the idea of God's universal fatherhood, and try to wash their robes and make them white in something else than the blood of the Lamb; to us, as to the saints of other days, there is but one purging of the conscience, one security for pardon, one way of access, one bond of reconciliation, one healing of our wounds—the death of Him on whom the chastisement of our peace was laid; and one everlasting song "unto Him who loved us, and washed us from our sins in His own blood."

When we speak of error or of truth, we speak of an idea, an abstraction. But the Bible does not deal in mere ideas. It has an orbit of its own, a region of its own, a world of its own,—very different from that into which the wisdom of men ever enters;—an orbit of which God's throne is the centre, a world of *reality*, a region of *personality*, in which the distant becomes the near, the invisible the visible, and the shadowy the substantial and the palpable. In the Bible we look the living God in the face; and He fixes His gaze on us. Divine revelation, as developed in Christianity, is not the elucidation of certain unpractical or impersonal questions; but the adjustment of all that is *personal* between us and God, so that we shall know, of a certainty, that in believing we are forgiven all our iniquities. Christianity is not the mere improvement of natural religion, nor the correction of certain philosophical obliquities, nor the removal of certain heathen misrepresentations as to the character of God; but the settlement of the great controversy between us and God, the re-adjustment of our relationship to Him, upon a basis and in a way which not merely secures future reconciliation for us, but gives us the present assurance of it, with all the peace, and the liberty, and the holiness which that assurance brings.

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It is round the Christ of God that all truth revolves; and hence all error connected either with His person or His work must be perilous. The revelation of the Christ *begins at the beginning,* and sweeps round a vast circle. It takes up the whole question between the sinner and God, and gives judgment upon every part of it. It condemns man, and justifies God. It pronounces authoritatively, both as to the way of life and the way of death. It does not accept *earnestness* as a substitute for truth, nor a justification or extenuation of error. It does not show man how to lay the foundation of the great settlement for eternity, it lays the foundation and presents us with everything on God's side as finished. It begins by announcing what God has done, before it says one word of what man is to do; it shows us God as the doer and the giver,—man as the receiver, setting aside unsparingly every religion and every doctrine which would make man either in whole or in part his own Saviour; or which would make worship or service a thing of proxy, and shift the personality and the responsibility of the great transaction between the soul and God, to a priest, or a minister, or a church, or a ceremony, or a sacrament, or a creed.

Thus it is that, through the belief of God's testimony to the great propitiation, we are not only justified, but we *know,* we are *assured,* that we are; and thus it is that, through the simple reception of the glad tidings, all the gladness which they contain is transferred to us. Believing, we *rejoice;* we *are* saved; we *have* everlasting life.

The revelation of the Christ embraces in it the revelation of the Church in Him, as His temple, His body, His bride; His present witness on earth, and the watcher for His return in glory. This Church, even on earth, is no mere association of men holding certain opinions, no mere corporation favoured with certain privileges, but a body chosen and called out of a world of darkness. Its legislation is divine, not human; its laws are not its own ideas of expediency and order, but the commandments of its head. The essence of its constitution is not socialism, nor republicanism, nor despotism, nor anarchy; but an unearthly organization founded on entire subjection to its heavenly head; an organization working itself out in order, unity, growth, fruitfulness, love, and zeal. Its ministers are not philosophers, nor lecturers, nor theorists, nor humourists, nor orators, nor priests; but messengers of God's free love, expositors of the Word, and shepherds of the flock, and executors of government and discipline. Its members are not politicians, nor lovers of pleasure, nor worshippers of gold, nor men who

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are trying to make the best of both worlds; but men alive from the dead, through the power of the Holy Ghost, possessors of a heavenly peace, bearers of a cross, yet heirs of a kingdom, strangers upon the earth, yet citizens of the New Jerusalem, which cometh down from God out of heaven.

All the errors of the age we cannot hope to shun; yet many more we might be delivered from, did we trust more to the Heavenly Teacher and His heavenly teaching; for surely the promise is to us, "He will guide you into all truth." . . . "Ye have an unction from the Holy One, and know all things." Let us learn each truth directly from the Master's lips, so shall it be vital and productive; otherwise we shall be the possessors but of a second-hand, and therefore a second-rate religion,—a reflected religion, with all the coldness of moonshine, but none of the warmth of the glorious sun; a timid and shrivelled piety that does no mighty deeds, and speaks no words of power,—that will not even stand the tear and wear of life, far less brave the brunt of battle, or compete for the martyr's crown.

It is *truth* that makes us free, for all error is bondage. If, then, you would be free men, grasp the truth, tenaciously, bravely, calmly; bind it round you as a girdle, treasure it in your heart of hearts. "Buy the truth and sell it not;" that is, get it at any cost, part with it never. Error is sin, for which every man shall give an account to God; and *sin* is no mere mischance or misfortune that claims pity only, but not condemnation nor punishment; else what means the fiery law; what means the cross of the sin-bearer; what means the great white throne; what means the everlasting fire? "Stand, therefore, having your loins girt about with truth," remembering your high calling, as witnesses for the truth and the True One. Let neither your words nor your lives give any uncertain sound. Every man to whom the Bible comes is responsible for believing all the truth which that revelation proclaims, and for rejecting all the error which it condemns. Cleave, then, to the Word of the living God; and sit, as teachable disciples, at the feet of Him who has said learn of Me. So shall you be led into all truth and delivered from all error. Otherwise, how shall you stand, either now or in the evil day? How shall you hope to win the victory, or receive the recompense to him that overcometh? We once saw a painting—the representation of the last struggle of an ancient king. He and three of his pursuers are on horse-back, engaged hand to hand in deadly battle. Even with such odds, he looks a man, for stature and strength and sinew, fitted to win the day. But the shield which he holds in his left hand is broken; the sword

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which he grasps so firmly in his right, is snapped in two, and his helmet has fallen from his head. With half a sword, with a splintered shield, without a helmet,—how can he, old warrior as he is, win the field? What can he do but die? Let us in our great battle of life remember this, and if we would overcome, let us take the *whole* armour of God,—the shield, the breastplate, the helmet, and the sword. So shall we fight; so shall we be more than conquerors; and the God of peace shall bruise Satan under our feet shortly.

The day of error will not always last. The day of truth is coming. For we know that though in the last days perilous times shall come; yet beyond these there is the splendour of the most glorious day that ever dawned upon the earth; for He that will come, will come, and will not tarry. He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Art. II.—NOTES ON EPHESIANS.

Chap. ii. 11.—*Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made with hands.*

From this verse down to the end of the chapter the apostle delivers to the Ephesians, and through them to the Church, a solemn exhortation, based on the consideration of what they once were, and what they have become. He has just been opening up the blessedness to which men are called in Christ, the greatness of God's gift, and the high purpose for which it is given; and on these accounts he calls upon them to reflect and bring to mind their former, contrasting it with their present, state. *Wherefore remember*, first the hole of the pit whence ye were digged, before ye became vessels of honour fit for the Master's use. They had been Gentiles – out of the covenant. The two classes of men then were embraced in the terms the "circumcised"—who were the Israelites, God's own chosen peculiar people—and the "uncircumcised," all others outside the pale of the covenant of Abraham; and these Ephesians were amongst the uncircumcised Gentiles, and were held in contempt and scorn by the Jews on that account. The apostle refers to the Jews by the term *that which is called*, or

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the so-called circumcision in the flesh, made by hands, and by this expression he clearly meant to characterise the carnality of his countrymen's faith. They were the subjects of circumcision, an outward rite, "hand-wrought in the flesh"—but that only. They had missed its true significance. To them it was "only a visible manual operation on the flesh, when it ought to be a secret spiritual process in the heart." They had no conception of its true and deep significance. And yet, poor as these Jews were in all true deep heart-religion, these Gentiles were worse, and what they were the apostle goes on to describe.

Verse 12.—*That at that time ye were without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world.*

What a description of their deplorable condition! And how true of the natural man! *At that time* means their state of heathenism, and it describes the condition of all men before conversion. There is a period in the life of every one when the description of this verse is true of him, and yet how few realise this!

What is the description? It is comprised in five points.

1. *Without Christ,*—a positive assertion of their having no interest, no part in the promised Messiah. The Jews had the promise of Christ—the heathen had not. "This," says Poole, "is the foundation of all miseries." The remaining features of the outcast condition flow from this.

2. *Aliens from the commonwealth of Israel.* This word *aliens* we are told conveys the idea that they were not always aliens, that they were once in a state of unity or fellowship from which they had lapsed or separated. "Gentiles and Jews were once united in the hope of redemption—this was constituted, on the apostasy of the nations, into a definite commonwealth or polity for the Jews, from which and its blessings Gentiles were alienated." "This union," says another, "though not historically demonstrable, is no less spiritually true. Jew and Gentile were once under one spiritual polity, of which the Jewish was a subsequent visible manifestation. The Gentile lapsed from it; the Jew made it invalid; and they parted, only to unite again in one act of uttermost rebellion, and yet, through the mystery of redeeming love, to remain thereby united in Christ for ever."

3. *Strangers from the covenants of promise.* The exclusion was the consequence of this alienation already instanced. The alienation was a participation lost. This was a privilege which was never theirs. They were "strangers" always to the cove-

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nants, all those renewals of the covenant which God made with Abraham, Isaac, and Jacob, and which were based upon the promise of the Messiah. These were a ground of faith and hope to those to whom they were given, but to all this faith and hope the heathen, the Gentiles, were utter and complete strangers.

4. *Having no hope,* or, "not having hope." Not merely having no hope arising out of the "covenants" spoken of before, but having no hope at all. "Having, as you must have felt, no hope." It is hardly possible for us to realise this condition of existence. Living from day to day amidst evil, and sorrow, and suffering, all the consequence of sin, yet not knowing that sin was the cause, but simply bearing every ill and woe as presently pressing them down into hopeless despair, without a ray of joy before them—no thought that the morrow would bring them any betterment, and no expectation that there ever could be any outgate from the misery that surrounded them! *Without hope.* Hope is the last condition of humanity that forsakes a man, and this forlorn condition was theirs.

5, and finally, *Without God in the world. Atheoi,* away from God,—either actively denying Him, or passively ignorant of Him. "The climax and accumulation of the misery involved in the *without Christ,*—they were without Church, and without promise; without hope; and were in the profane wicked world without God." What a dreary and gloomy picture! As one says, The apostle subjoins to the godless How, the godless Where. The godless How was being alienated from the commonwealth of Israel, as the condition of participation in God's promises; and the godless Where, was the world which had rebelled so against God, and was so far removed from Him, as influencing it for good, and preserving it from wickedness. The whole description is most emphatic, and exhausts the capability of language to express the dreadful condition of those who are in their natural state. That word, *Atheos, without God,* is an exhaustless text of sin and sorrow, wickedness and woe.

But over against this black description stands out clear and luminous the blessed contrast.

Verse 13. *But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.*

Such *was,* what *is* your condition? Far off *then,* but *now* brought nigh. Nigh! to God's holy and spiritual "commonwealth." Nigh! yea, indeed into personal contact and communion with Christ. Nigh! yea, enrolled as citizens of the holy kingdom or commonwealth of the true Israel of God.

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Nigh! no longer strangers, but partakers of the covenanted promises. Nigh! no longer hopeless, but rejoicing in hope, and in the certainty that your hope is well founded. Nigh! near to God, so near as to know Him, to acquaint thyself with Him, and be at peace. Ah! this is the essence of the whole. To be no longer *atheos*, *without God*, but to be nigh Him in a personal, close, loving, confiding relationship—all the wrong righted, all the gulf of separation bridged over, all the old alienation done away, all the clouds that hid the Father's face dissipated, the old and far-removed life vanished, and all become new and nigh. What a change! How is it brought about? *In Christ Jesus.* *By the blood of Christ.* Two great principles are involved here. 1st.—*In Christ.* There is the condition of security. In Christ. A real personal union to the Saviour, so that Christ is you, and you are Christ; so that what He does is done by you, and what He is in His perfect obedience you are. Thus in Him you are nigh, because He is nigh. He is the Son. He is God. He is the brightness of the Father's glory, and the express image of His person. He is on God's right hand—on God's throne. What could be more "nigh" than this? And you are now in Him—one with Him—sharing His obediential atonement, sharing His resurrection power, sharing His mediatorial glory on high.

2. Second great principle. How is this condition attained? *By the blood of Christ.* *In* the blood. The blood of Christ is the instrumental power which brings you into Him, and so brings you nigh. What do we mean when we speak of the BLOOD OF CHRIST? Blood was the price of redemption. The shedding of Christ's blood was the last crowning act of the obedience which He rendered for us; it was the propitiation for our sin. Blood was the type of expiation, and when "blood" is used as the word denoting Christ's work, there is embraced in it not merely the idea of *obedience* for us, but also of expiation for our sin; that owning of the righteous purity of God's law which could be only truly set forth by the shedding of blood. The blood is the life. It was life that was forfeited by sin. Life could only be given back to the sinner by the pouring out of a life that was of infinite account. And so it is by the blood of Christ that we are made nigh. Have you come to His blood?

Verse 14. *For he is our peace who hath made both one, and hath broken down the middle wall of partition between us.*

Another parenthetical statement in the middle of the argument, setting forth another reason for the exhortation which

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is not reached till the first verse of the fourth chapter. Already he has stated that believers are brought nigh by the blood of Christ. The atonement in His blood removed all bar and obstacle to their return. Not only, however, is the legal difficulty taken out of the way, but the condition of peace is restored. It is no longer strife, it is not even a simple cessation of strife, but it is re-union, the restoration of peace between the parties; and this peace is in Jesus Christ. Not merely *by* Him, but *in* Him. And it is in no other. For He is our peace. This is the ground and channel of our reconciliation—of the bringing nigh of the previous verse. We are brought nigh because Christ is our peace. We were afar off because we were enemies. But now we are no longer enemies, because Jesus is our peace. He not only promises peace, but He is the peace itself. The expression is emphatic. He, and none but He, none but Jesus Christ is our peace. Not only our peacemaker, but the very essence of our peace—our peace Himself. "He did not make peace and then retire, leaving us to enjoy that peace, but is Himself its medium and its substance. His making both one was no external reconciliation, but the taking of the common nature of both on and into Himself." This was predicted of Him, and He is this peace "by making both one," the Jew, that is, and the Gentile—those who were in the covenant, and those who were out of it; and this He does not so much by reconciling the Jew to the Gentile as between them two, but by reconciling both to God in Himself, as afterwards appears. Far apart stood once the Jew from the Gentile; most true was it that these latter were "far off." Not only were they separated by distance, there was a more insuperable barrier, "a middle wall of partition;" the distinction between the two being the difference between being in the covenant and out of the covenant. This distinction Christ abolished by bringing both into a new covenant in Himself, and so He broke down the separating wall —this wall which stood in the middle and parted—was a partition or fence between them. Perhaps the direct allusion was to the rending of the veil of the temple, which opened the access for both Jew and Greek into the favour of a reconciled God. The idea of the whole verse is a complex one. I have already hinted it, namely this,—that the reconciliation of Jew and Greek, their reunion to one another, was through the reconciliation and reunion of both to God in Jesus Christ. In this sense, the veil of the temple, whilst its main purpose was to keep before the Israelite the great truth that the full access to God was not yet open, would not be opened till Christ's work

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was completed, indicated also the other separation which kept the Jew so far apart from all others. Howson says "the allusion is evidently to that balustrade of stone described by Josephus which separated the court of the Gentiles from the holier portions of the temple, and which it was death for a Gentile to pass." Ellicott doubts any direct reference of this sort, but adds, "We may well admit, however, an allusion both to this and to the veil which was rent at our Lord's crucifixion; the former illustrating the separation between Jew and Gentile, the latter between both and God." The same work of atonement which removed the separation of the Jews as sinners from God, removed the separation of the Gentiles as sinners also, and placed both Jew and Gentile on a new platform, on which they were equal, on which they were one. No longer two and separate, but now one, because both united to the one Saviour. When shall this be realised of all who love the Lord Jesus in this our day? When shall the "in HIM" take precedence of all other "ins?" Reader! is Jesus Christ your peace? Forgive the reiteration of the ever-recurring question, "At peace?" "Washed?" And oh! rest not until you can say, Yes, at peace; washed in His blood.

Verse 15. *Having abolished in His flesh the emnity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace.*

What is this "enmity" which Christ abolished or destroyed "in His flesh" or by His death? Looking to the context it must surely imply more than the mere opposition of Jew to Gentile, more even than the simple opposition of either or both to God. It manifestly embraces both ideas, and comprehends not only that enmity "which was the result and working of the law regarded as a system of separation—the enemity due not only to Judaical limitations and antagonisms, but also, and as the widening context shows, more especially to the alienation of both Jew and Gentile to God." The scene upon which Jesus entered as the Pacificator was a complexly troubled one. A people set apart for the Most High, to be His living witnesses in the earth, and yet departed from Him. Separated by reason of that setting apart from all other peoples, and yet themselves apostate. No longer witnessing for God, but, in the most outstanding way, exemplifying the natural enmity of the human heart to Him. Yet equally separated from surrounding nations, and looking upon themselves still as the favourites of heaven. The world, evil in its carnal sphere. The Church, carnalised in its spirit. Both at enmity to God; and yet at enmity to one another. An enmity working out separation in two directions:

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upwards, driving both away from God; laterally, driving each away from the other. Jesus comes. Their ruin must be under His hand. He destroys the twofold enmity, by bringing both into Himself. The Jew into Himself, and so into peace with God. The Gentile into Himself, and so also into peace with God. Both into Himself, and so into peace with one another. O marvellous accomplishment! "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

This mighty work He accomplished "in His flesh," that is, by His death,—by His great sacrificial act of atonement for sin. That act destroyed the ground or occasion of the enmity, which was sin. The presence of sin was expressed or made manifest by the law promulgated in ordinances or decrees. Paul tells us he was alive without the law once, but when the commandment came sin revived and he died. The sin was there all the same, but it was quiescent. The law was the Ithuriel spear which made it start up in all its hideousness. The righteous demands of the law, Christ's substitutionary obedience met and satisfied, and therefore the law is no longer inimical, the antagonism between it and the sinner is destroyed. Not that the law is destroyed, or one decree or ordinance abolished or abated in force and power, but because the law is satisfied, and every requirement amply and completely fulfilled: as He said Himself, I am not come to destroy, but to fulfil. He fulfilled and thereby destroyed the power to condemn. For that law which, as outraged, is mighty to avenge itself, as fulfilled, is gentle and innocuous. Like oil on troubled waters, the work of Jesus makes peace. It takes the two antagonistic forces, and blends them into one; not by making either into the likeness of the other, but by making them both like Himself; so He makes them a new man—one new man. "We are all in God's sight but one in Christ, as we are one in Adam." What profound meaning lies in this expression in reference to the future of Irsael! The Jew and the Gentile are yet to be *one* in Christ, and the result of the accomplishment of this promise will be a *new* state of things in the earth. Then all the sons of Adam's race will be ONE NEW MAN, something really new, the like of which the world has never seen as yet since Adam fell. That new thing a unique, because a united thing—one mind, one heart, one employ—peace throughout all nations, because all peoples shall be one in Christ, "so making peace."

Verse 16. *And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.*

The creating of one new man out of the two opponents is

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followed by the reconciliation of both to God, a reconciliation springing out of their new creation in Christ. Here we have opened up another phase of the purpose of Christ, stated second, but in reality, first in order, for reconciliation to God is the only true foundation for the true reconciliation of man to man. And this, though thus stated second, is the higher purpose, and most assuring and comforting is the announcement that reconciliation to the offended Lord and judge was the purpose of Christ's work. This work He accomplishes in one body. There is no reference here to Christ's human body, but to His mystical body the Church, which is regarded as one. All believers, all the world over, are one in Christ, and by their union to Him are united to one another. Is not this a glorious thought, that Christ's people are one? However separated by distance, or time, or scattered up and down the world, or up and down the ages, they are one body, one entity, one mighty incorporation, each individual member having all the rights, all the privileges, and all the security of all the others.

Then this reconciliation of Jew and Gentile to God in one body is *by the cross*—by means of His cross, an expression denoting what was enacted on the cross, when He finished His work of atonement by the sacrifice of Himself. This is further explained by the words *having slain the enmity thereby*, or on it. And what enmity was it which Christ thus slew or destroyed? The enmity of Jew to Gentile? Yes, that most surely, but not that only. The far greater enmity that existed between man and God, Christ there and thus slew. Slew and destroyed not by a mere act of power or autocratic will, but by making restitution—by removing the cause of the enmity,—by a full and exhaustive reparation; "and thus," to use the words of Dr Chalmers, which I am sure I will be forgiven for reproducing here—"and thus, whether we look to the footing on which our sins are forgiven to us, or to the footing on which a positive merit is imputed to us, neither the indemnity on the one hand nor the reward on the other are conferred by a simple act of mercy, but of mercy in conjunction with righteousness. This is the teaching, the characteristic peculiarity of the gospel salvation. That salvation may be made to lie in two particulars—our deliverance from hell, and our translation into heaven: but with both, instead of a mere gratuitous dispensation, prompted by the love or the compassion of heaven's sovereign,—with both the one and the other is somehow a right associated. Our present impunity is not a forgiveness only, but a propitiated forgiveness. Our future hope is not an

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inheritance only, but a purchased inheritance. True, eternal life is said to be a gift: but mark the qualification—it is the gift of God, through Jesus Christ our Lord. And it is said that God hath given to us eternal life: but mark again the qualification—it is said that this life is in His Son. Through Him who magnified the law and made it honourable, our deliverance from the wrath, and our advancement to the favour of the great lawgiver have alike been strictly legalised. Mercy stands forth pre-eminent in both: but it is mercy enshrined in all the characters of an august and inviolable sacredness. On the great deed of our world's reconciliation there stands as full and as legible an imprint of the divine majesty as of the divine love: and the voice which speaketh to us from heaven proclaiming an open door of welcome and acceptance to the guiltiest of us all, did not fall on the charmed ear of our outcast species, till by our once crucified and now exalted Saviour, the jurisprudence of the upper sanctuary had the homage done to it of a complete and awful reparation."

Verse 17. *And came and preached peace to you which were far off, and to them which were nigh.*

In the original it is the participle that is used, and the translation is, "and having come," as descriptive of an action that was already accomplished, and indicative therefore of His death on the cross, which made the preaching of peace possible: but referable perhaps mainly to His coming in the person of His Holy Spirit. We nowhere find any record of Christ preaching Himself in His own individual person after His resurrection. His coming is therefore identical with the coming of His Holy Spirit. He said to His disciples, "I will not leave you comfortless, I will come to you," and His coming He explains further on, when He says, "The Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things." In this sense then Jesus has come, has preached, is now preaching. As Paul, speaking to Agrippa said, "that Christ should show light unto the people," using a present tense, because it is Christ that shows light, that teaches, that preaches by His Spirit poured out on the Church.

What does He thus preach? Peace. To a guilty rebel race the righteous judge announces a message of peace. Well He might, when He could point to His cross in which lay the reparation.

But here perhaps the emphasis is not so much on the subject of the preaching, the what? as on the objects of the preaching, to whom? To whom does Christ by His Spirit in the gospel preach peace? To all who will hear, without exception. To

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Jew and Gentile, to bond and free. To you Ephesian heathens that were far off. To them also that were nigh. In the Greek the word "peace" is repeated, "Peace to you the far off, and peace to the nigh." Alford suggests that the apostle uses the expression "the nigh" rather than the words "to us," "for fear of still upholding the distinction where he wishes to merge it altogether." Far apart as they once were, Jew and Gentile stand now on one footing, the peace of God, of which Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Well might He add, "Let not your heart be troubled, neither let it be afraid." For the peace which Jesus bequeathed as the most invaluable legacy to His people was "not mere mutual reconciliation, but that far greater peace which was effected by His death, peace with God, which necessitated the union of the far off and near in one body in Him."

Verse 18. *For through him we both have an access by one Spirit unto the Father.*

"For," here, has the force of "seeing that"—the sense being, perhaps, more accurately conveyed by the expression, "as it is a fact that we have," or "that we are having." The access to the Father is a present privilege provided through Christ by the Spirit. The reference is not merely to the sinner's first introduction to God at conversion, but to the present and ever-existing liberty of approach to the Father possessed by the Spirit-taught believer. "Access" has, by some, been thought to refer to the formal "right of admission," a privilege accorded at oriental courts to certain persons, by which they could enter the palace and the presence at any time. Whether any such reference or not was in the apostle's mind, it is clear that what he did mean to convey was, that all who are in Christ have, by His Spirit, this blessed privilege of perpetual and ever-present access to the palace and the presence of God the Father. Here is a strong evidence of the doctrine of the Trinity. The three persons are mentioned: through Christ; by the Spirit; to the Father. The three-one God present in the return of the wandering prodigal to the Father's house.

Is this blessed privilege ours? Are we in the enjoyment of this present and persistent liberty of approach? Have WE access through Christ, by the one Spirit, to the Father?

W. F.

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Art. III.—PRACTICAL REFLECTIONS CONNECTED WITH PROPHECY.*

The doctrine we have endeavoured to develop † magnifies all the Divine attributes at one and the same time, and proclaims above all the faithfulness of the Lord, His power, and His love.

His *faithfulness.* He fulfils to the children all that He had promised to the fathers, though become the outcasts of the world. He ceases not to love them, because of Abraham, Isaac, and Jacob; and when the appointed hour shall come, He will restore them to favour; then His faithfulness will be as much magnified by His mercy towards them as His holiness had been magnified by His judgments.

His *power.* He has miraculously preserved them till the present time, in the seven-times heated furnace of tribulation—preserving them amid all the elements of destruction, and keeping them distinct from all the other nations of the earth. Long after the ruin of Jerusalem, the barbarian hordes of northern Europe and Asia overran all our southern countries with their innumerable swarms, and in process of time became so thoroughly mixed and blended with the aboriginal population, that it would be impossible to distinguish them at the present time. But, driven from his country many centuries before the Goths, Franks, and Burgundians were thought of—dispersed from that time over the whole surface of the earth—sifted "among all nations, like as corn is sifted in a sieve" (Amos ix. 9), yet without the least grain falling upon the earth—the house of Israel remains before us as a standing, hourly miracle in the midst of the nations; an eloquent and unexceptionable witness to the eternal truth of the Word of God. The omnipotent arm which has preserved it till the present time will still preserve it till the day when, with Judah, the pre-eminence over the nations will be accorded to Israel.

But it is the *love* of the Lord, the incomprehensible riches of His mercy, that I delight above all to contemplate in the restoration of Israel. While it has long been the national witness of His holy vengeance, it will soon behold His unspeakable compassion. And if, even now, the love of God astounds and touches our hard hearts, as we read the history of the conversion of Saul of Tarsus, a blasphemer against Christ, a cruel oppressor of Christ's disciples, still breathing out threat-

* Translated from "Israël aux derniers jours de l'économie actuelle," by E. Guers.

† The speedy restoration of Israel.

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enings and slaughter, with what divine beauty will it not shine forth in the day when, not only will He restore to favour, but enrich with the gifts of His love, that nation still covered with the blood of the Redeemer! It is then that His forbearance, His faithfulness, and His truth (Isa. xxv. i.), it is then that the sovereign power of the sacrifice and intercession of the Saviour (Luke xxiii. 34), and the omnipotence of His Spirit triumphing at last over the long-hardened unbelief of Israel (Zech. xii. 10)—in a word, it is then that the glory of the Triune God shall be fully revealed. Shining like a precious jewel in the hand of the King of kings (Exod. xix. 5, Ps. cxxxv. 4, Mal. iii. 17), shall God's chosen people sing that "His mercy is everlasting, and His truth endureth to all generations" (Ps. c. 5, with Micah vii. 18-20); whilst heaven, which now rejoices at the sight of one repentant sinner, shall resound with eternal hallelujahs.

Thus, prophecy relating to Israel is like a mirror in which the glory of the Divine attributes is reflected to our sight. Look often in this mirror, O my soul, and take courage in the midst of thy conflicts. What a heart is that of Jesus, and what love is that wherewith He loves! Oh! if He will pardon His murderers, will He not forgive His child who has grieved Him? What greater crime can we imagine than that of putting to death the Son of God? Yet it is this crime, these outrages and blasphemies, that the love and precious blood of Christ will yet blot out completely. Oh! if the blood of Christ shed by the Jews shall yet blot out their crime, what offence—I repeat yet once again, oh! what offence cannot be cleansed in that healing blood? And if, after purifying the unbelieving and perverse race, Jesus will again restore it to Himself, adorn it with His favours, and admit it to all his terrestrial glory, what will He not do for His children already reconciled to God by faith in His name (Rom. v. 8-10), what will He not do for His well-beloved Church, nearer still to His heart than Israel, for Israel is the people of God, His dominion (Ps. cxiv. 1), but the Church is His family? Sound, O my soul, if thou canst, the depth of the forbearance and compassion of Jesus, the unspeakable richness of His goodness; descend into this depth of Divine love; strive to measure the length and breadth, the depth and height; then shalt thou 'renew thy strength, thou shalt mount up with wings, as eagles; thou shalt run and not be weary, thou shalt walk and not faint" (Isa. xl. 31).

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Our first duty towards this people is to pray for it without

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ceasing: "O Lord, be favourable to thy land: forgive the iniquity of thy people, turn from the fierceness of thy anger" (Ps. lxxxv., Isa. xii., &c.). Let us be assured that no prayer, no supplication, will be more acceptable to the ear of God, the friend of Abraham, to that of Jesus, his son according to the flesh. Yes, let us "pray for the peace of Jerusalem;" let our love flow out towards her; for, according to the promise of the Lord, "*they shall prosper that love her.*" It is written of Israel, "Blessed is he that blesseth thee" (Num. xxiv. 9). Ah! if Jacob, though fallen so low, be still dear to God—if the Lord still loves His people with that eternal and infinite love, with that love of which it is said that it is "strong as death," and that "many waters cannot quench" it—what, are we to refuse our cordial affection, our sympathising interest, and the aid of our prayers, to this people? Let us humble ourselves that we have so little loved, and so often forgotten to pray for, this nation, which nevertheless occupies so large a place in the heart and in the book of God.

And, while waiting for the time when "all Israel shall be saved" by the Messiah's second coming, let us labour to bring to Him the firstfruits of His ancient people—to bring into His Church those whom He has reserved to Himself, "according to the election of grace." The word still remaineth: "Preach the gospel to every creature; *to the Jew first.*" It is from him we received the gospel; let us restore freely what he gave us freely; and let Japheth hasten to pay the sacred debt of gratitude towards Shem. Our poor elder brother resembles the man whom the thieves had stripped and left for dead on the way to Jericho. Let us pour the oil and wine of love into his wounds. Let each of us set himself the task of accosting one child of Abraham at the least, to announce to him with kindness, yet with wisdom, the news of salvation which is in Christ Jesus, and to say to him, "Thou hatest Him, yet He loveth thee; fight no longer against His love." Among the Jews there are deep-thinking minds worthy of our highest interest; let us aspire to reach them. According to the naïve expression of Hausmeister, the missionary, "Let us never miss an opportunity of whispering a few words of the Well-beloved to the spouse whose sight is still obscured by the veil." Or, if our mouth remain closed before the Jew, at least let it be opened in his favour before God, and, moved with compassion for the Jerusalem over which Jesus wept, let us "never hold our peace, nor give the Lord any rest, till He establish and make Jerusalem a praise in the earth" (Isa. lxii. 6, 7). "*Salvation is of the Jews.*" When we shall better understand this word,

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and the ministry that God has yet in reserve for His ancient people among other nations, then we shall feel compelled to pray for the restoration of Israel; and we shall speak without weariness, "God be merciful unto them and bless them; and cause his face to shine upon them, *that thy way may be known upon earth, thy saving health among all nations*" (Ps. lxvii. 1, 2).

SIGNS OF THE TIMES.

Thanks be to our God, the gospel has already obtained numerous and important victories over isolated members of the posterity of Abraham. Let us accept them as the prelude and token of the yet more brilliant victory that it will soon obtain over the whole nation, and of the final and complete restoration of the family of the patriarch. The time draws near; the deliverance of Israel approaches; all which announces that the times of the Gentiles are running out, and carries with it the conviction that the oppression and the desolation of Jerusalem will soon draw to a close.

GENERAL SIGNS.

Look at the present condition of the prophetic earth. The proud, high image, with the head of gold, and with the feet of iron and clay, is still standing, it is true, but it totters. Soon the times of the Gentiles will have run out. A simultaneous political movement, rapid and irresistible, will impel at that period all the nations of the Roman earth. From the distant banks of the Euphrates to the borders of the Rhine, the same whirlwind, the same tempest, will enfold them in its powerful wings. The fourth and last empire (legs and feet of iron) has already existed nineteen centuries; the three first empires united had scarcely fulfilled seven. This circumstance alone indicates that its end cannot be far distant. But before falling irrevocably under judgment (the blow of the stone) which must destroy it and cause its entire disappearance, the Roman empire, which at present only exists in a broken and mutilated condition, must recover its primal glory, dominion, and boundaries for a short time. Now, remark what is passing at the present moment in the Roman west—that is to say, in the countries on which rests one of the feet of the symbolic image. The ancient soil of the empire throws off by degrees all that is foreign in its composition; the limits become more clearly defined each day. Belgium, for instance, which belongs to the empire, being situated on this side of the Rhine, which forms its boundary to the west—Belgium has been entirely separated

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from Holland by the revolution of which we have been witnesses. The Austrian possessions, contained partly within and partly beyond the frontiers of the empire, of which the Danube forms the northern boundary, have lost their ancient stability; and Italy, on this side of the river, belonging to the empire, aspires in the same manner to establish itself as a separate State. And, which is not less remarkable, Algeria, the western fraction of Roman Africa, which appeared to be separated from the empire for ever, has been restored to it in our days by the French invasion. These are facts which cannot fail to strike an attentive observer.

Let us now turn our attention towards the countries on which the other foot of the metallic image rests. Thirty-six years ago, the Roman east was still completely under the sway of the Turks. But, since that time, wrested from their dominion in the heroic struggle in which she lavished the blood of her sons, Greece (Javan), which appears destined to play an important part at the time of the end (Zech. ix. 13), has unexpectedly raised herself to the rank of a kingdom. It is to be presumed that the soil of the empire in the Levant will continue to throw off, by slow degrees, all the elements, political as well as religious, which are foreign to it; and it is perhaps for this that the sovereign Arbiter of nations has permitted the imposing struggle which is now going on in the East.

As soon as the territory of the Roman empire in the East and West is prepared, the empire itself will be re-established for a short time. Then, under a form in which it had never hitherto been invested, it will be composed of ten kingdoms or states, in subjection, as we know, to one head or supreme Dictator. The reconstruction of the fourth empire, under an entirely new form, presupposes a tremendous revolution, which will effect a total change of the surface of the earth, and will cause a complete reconstruction of the entire map of the Roman earth. One cannot easily drive away the thought that it may be for this result that God brought about the solemn crisis, the commencement of which we are now watching.*

The theatre on which the events of the end must receive their fulfilment, when the last Gentile head will appear and cause the outbreak of the great premillennial revolt, in which the Jews, who will have been restored to their land by an act of policy, will take so active and deplorable a part, is gradually preparing. The events which combine to free it from all which is alien proceed more rapidly, perhaps, than the natural heart

* Published in 1856.

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would desire, always disposed to say with the king of Judah, "Peace and truth in my days" (Isa. xxxix. 8).

But even if the scene on which the last great enemy of the Lord, the impious and audacious competitor of the King of kings, must appear, is not yet prepared; and if the actors of the final drama are not yet arrived, all the evil principles which will engender the apostasy, and will, so to speak, find their incarnation in the Man of Sin, all the political and religious elements of the grand premillennial outbreak are daily unfolding themselves, with fearful rapidity, beneath our observation, in all the countries over which the son of perdition is to reign. These elements, these principles, seething and fermenting in the Roman world, leavening it to its utmost depth, will soon only need, for the accomplishment of their work, the apparition of him who will concentrate their energy in his own person; and will direct it fully against the Lord and against His anointed.

I have spoken of the political principles of the renewed empire. We must remember that these principles are symbolised by the mixture of iron and clay in the feet of the statue, the iron representing the monarchical power, and the clay the power of the people (pp. 68 and 69 of the original work). The ten kingdoms of the restored empire would thus combine a mixture of absolutism and democracy in their political constitution and organisation. Now is not this precisely the form of government which is striving for establishment over the whole Roman earth; and which is called constitutional government? The progress and rapid extent of this form of government is a fact which can no more be disputed than the tendency of the Roman nations towards political unity, based on the similarity of constitutions and laws. Liberal institutions, received in Spain, appear likely to force their way even into royalist Austria. They have intruded into Italy, where already Piedmont is become theirs; and we can easily believe that they will be gradually established in Algeria by means of the French invasion. It appears that the same principle of a mixed government will be also propagated in the Roman east. Already Greece has a constitutional government. Liberal ideas will gradually insinuate themselves in the same way in all those countries which have not hitherto received them; and their introduction into these countries may take place sooner, perhaps, than we imagine. With what rapidity the principle of popular sovereignty has spread in our own days! If the balance between the democratic and monarchical principle is not yet nicely adjusted in all the States of the Roman earth where liberal institutions are more or less received, it will be so no doubt

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wherever one of these principles has developed itself to the detriment of the other. Formerly the *clay* appeared to predominate to the entire exclusion of the *iron* in certain States. To-day the *iron* appears to absorb and replace the *clay;* but let us wait in patience: the prophetic symbol will not lie. The monarchies will not be able to destroy the *clay,* and the peoples will not be able to throw off the *iron.*

The three apocalyptic frogs,—the satanic frog, the political frog, and the religious frog (page 224 of the original work)—are not yet there, because the three unclean spirits who must vomit them forth upon the Roman earth—the dragon, the Beast, and the False Prophet, have not yet appeared, or at least do not yet assume their parts in the final apostasy; but the spirit which will bring them forth manifests itself daily more and more, and soon their sinister croakings will sound forth. The Papacy, in particular, from whence the False Prophet must issue, had, till now, kept its position in the western part of the Roman earth, with the exception of a small number of States and cities reserved by the Lord as lamps of light and life in the midst of the dark night of Romanism, and as houses of refuge for His persecuted saints. The Papacy, then, had maintained her positions, and if she had lost territory, it was beyond the confines of the Roman earth (for it is in fact beyond those limits that Protestantism has made her principal conquests, and where till now she has maintained her cause). But to-day, the Papacy contents herself no longer with retaining her possessions; she seeks to repair her former losses, to reconquer the whole of the Roman west, and even to enslave the eastern parts of the empire, from whence the Greeks have for some time held out their hands to her. Already, believing the victory to be hers, Rome sounds forth the song of triumph in the very midst of the terrific fray which has burst forth at all points. Never before has she so glorified herself. Never has she spoken so arrogantly. "I sit a queen, and am no widow," is her language; "I shall see no sorrow" (Rev. xviii.). And in her incomprehensible blindness she fails to perceive that, secretly undermined, deprived of real support—a mere political instrument in the hands of princes who despise her in reality—her roots no longer hold in the consciences of the peoples who detest her. Her last triumph, which will be but of very short duration, will only serve to render her ruin more conspicuous. The same splendid raiment with which she is now clothed will be her shroud—"her plagues will come in one day, death, mourning, and famine." She will disappear suddenly as a

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vessel disappears in the tempest—she will sink like a vessel all sails set.

By the side of the personal Antichrist, the subject of discussion elsewhere, prophecy (Dan. xi.) shows us in the East two other kings, with whom the Jews must equally have transactions at the period of their political restoration—the king of the North (Assyria), and the king of the South (Egypt). Now, what is actually taking place at the present moment in that part of the Roman earth? After an interruption of nearly two thousand years, the kingdom of the South has reappeared. I do not venture to assert that the part assigned by Daniel to the king of the South is to be played out by the family now at the head of government; but the kingdom re-exists—that is the essential point;—and when the time is come, God will give it to the powerful monarch for whom He has reserved it (page 115). The king of the North, the same apparently as Gog, prince of Ross (Ezek. xxxviii., Heb.),* has not yet appeared in the world, or at least has not yet entered on his prophetic career. But turn towards the North. A nation scarcely recognised two centuries ago by the nations of the West, now rules over the same countries where the Gog of Ezekiel must reign; and the potentate who governs weighs at the present moment, with all the weight of his battalions, on the kingdoms of the North.

Yet another sign of the times of a different kind. The gospel spreads rapidly from pole to pole. The Word of God "runneth very swiftly" (Ps. cxlvii.). "The messengers of good tidings" (literal translation from the French Bible), who are "a great army" (Ps. lxviii. 11), bring it to all the nations of the world,—not yet, as we have already stated, to be universally received by them, for that belongs to another dispensation, but to be preached *as a witness*. Now, Jesus has said that after that shall come the end—not of the world, be it repeated, but of the *age* (see pp. 151 and 152). The end, then, cannot be far distant; and it is also for this doubtless that the witnesses of Jesus, following in the track of the bold explorers of our century (those missionaries of another kind), complete the gathering together of the Church, and prepare the bride for the near approach of the marriage of the Lamb (Matt. xxii., Rev. xix.). Point out the region of the habitable globe, however distant, however inhospitable, or however inaccessible it may be, which the messengers of salvation have not trodden within the last fifty years. And what tribe, what nation is there, which does not possess the Word of life, translated into its own tongue?

* Ross is, we are assured, the Slavonic name of a great people in the North.

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Obstacles exist no longer, ancient barriers of prejudice crumble on all sides. From the vast Chinese empire, where for so many centuries Satan reigned without control over the third part of the human race, there is now no spot on earth which, at the present time, does not present an opening, as if by enchantment, to the messengers of the Son of God.

But whilst Jesus sends forth His missionaries to unite His Church for the near approach of His advent, the devil has also his missionaries to spread error and falsehood over the surface of the globe with redoubled audacity and impiety, for he "knoweth that he hath but a short time." The world has more than its usual complement of false prophets, all uttering the cry, "Lo, here is Christ; lo, there!" (Matt. xxii.), and all equally anathematising one another. There are the Irvingite false prophets, the Mormon false prophets. There are also the table-turners, those perverted minds who pretend to consult the Lord by means of the evolutions of a table, and who dare to make Him, the holy God, speak, and often make Him speak contrary to His own Word, according to the folly of their imaginations, or the covetousness of their hearts. There are also false prophets of another sort—those who pretend to correct the Lord and revise His Word; who announce with fabulous *aplomb* that after having allowed eighteen centuries of ignorance to pass over the Church, He, who had solemnly promised not to leave her an orphan here below, but to send His Spirit to show her all things, will now, by *their* instrumentality give her (rather late, assuredly) His Word, at last disentangled from all the oversights and errors that human infirmity had blended with it.

Many others will appear, we may be assured. Jesus has positively announced that towards the moment of His return, hell would multiply the number. Thus, their appearance, so far from shaking our faith, should rather strengthen it; at the same time that it may serve to revive our hope, as a foretoken of the approaching end of the age, and of the coming the Lord (Matt. xxiv.).

We have here a sign of the times which particularly deserves our study. It would be easy to point out others; but there is one above all that we desire to mention here. We have said elsewhere that the future dispensation will be one of peace and happiness for the whole world—that peace will have a universal reign under the sceptre of the Messiah. The most intimate relations will then unite the different peoples of the earth, and doubtless, also, the means of communication between them will be as numerous as they will be easy and rapid. Now the

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modern discoveries of science—the application of steam and electricity, for instance, to international intercourse, shortening distances, annihilating time itself, so to speak, transforming countries into districts, oceans into lakes,—do they not appear destined, even at present, to prepare this new state of things? Satan may, for the moment, turn them to his own profit; but the God who has given them will cause them, in the end, to redound to His glory and to the good of humanity. While promoting intercourse between nations, they will increase their happiness. Thus they appear to us as one of the most remarkable signs of the times in which we live, and as the announcement—the prelude—and, in some measure, the pledge of that future age of peace and happiness, when the bond of one vast brotherhood shall unite all the nations of the earth from pole to pole as members of one family concentrated to the service of the same God.

Art. IV.—JOSEPH'S COFFIN.

"And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you."—Exod. xiii. 19.

Joseph's words were not spoken at random, nor was Moses's compliance with his request (made so many years before) the mere display of feeling or of reverence for the holy dead. It was not superstition, but faith, that led Joseph to command and Moses to obey. We might well say, "by faith, Joseph, when dying, gave commandment concerning his bones." By faith, "Moses took the bones of Joseph with him." By faith, Israel carried these bones about with them in their desert wanderings. By faith, they buried the bones of Joseph in Shechem, where, to this day, they show his sepulchre—a few stone-casts from Jacob's well.

From the time that the bones left Egypt, till the day that they were deposited in Shechem, no mention is made of them. Yet we are sure that they had their part in the forty years' wanderings; and that they had their position assigned them in Israel's encampment and march. That mysterious coffin was no mere appendage, but as indispensable a part of their sacred things as were the curtains or boards of the tabernacle. To

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whose guardianship it was intrusted, we are not told. Most probably to the tribe of Ephraim; and, perhaps, to Joshua himself. When Israel moved, it was moved; when they halted, it halted; watched and guarded like a casket of precious jewels, though containing only a dead man's bones. You can fancy it crossing the Red Sea, perhaps in front, as if Joseph, not Moses, were their prince and leader—as if Joseph's bier were the banner under which the tribes were mustering. You can imagine it at Marah, at Elim, at Rephidim, at Sinai—all the desert through—the light of the pillar cloud falling on it by by night, and the shadow of that cloud by day. You can suppose how the eyes of Israel would turn to it; and how the people would wonder, and rejoice, and stand in awe, as they recalled that glorious past in their history of which that bier reminded them. It was, no doubt, an Egyptian bier, and that might carry them back to Egypt and to Pharaoh; but that which it contained was dust of Israel, and that carried them away from the house of bondage, to the land flowing with milk and honey.

Strange spectacle! The coffin of one who had been dead nearly three hundred years! The dead marching through the desert with the living! Joseph at the head of his children's children. Joseph leading the sons of Ephraim and Manasseh into the land promised to their fathers; that in that land he might find a tomb and they a home. In life, he had fed them with the corn of Egypt; in death, he sees God feeding them with His manna—with angels' food. They had shared his prosperity in Egypt; and now he shares their adversity in the desert, and becomes a wanderer along with them—a pilgrim and a stranger. His sons lie buried in Egypt; thousands of Israel lie there also; but he cannot be satisfied with Egypt, either in life or in death, he must be in Canaan. Thousands of his nation are buried in the sands of the desert—Miriam in Kadesh, Aaron in Hor, and Moses in Nebo—but *one* of the race must be carried out of Egypt, through the desert, into Canaan, and laid beneath the shadow of his own hills.

The graveyards of the Sinaitic desert remain to this day. With their small unhewn stones, little splinters of the neighbouring rock, and their slender shrubs scorched by the desert sun, or waving in the desert wind, they are objects of melancholy interest to the traveller. In them the sons of Ishmael still bury their dead; and in them, probably, Israel buried theirs. In none of them does the dust of Joseph lie. But in the very heart of the land of promise, far from Egypt, far from the desert, it is deposited in honour. To this day I remember

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the spot. We had come up out of the desert, beyond Bethlehem, beyond Jerusalem, beyond Bethel, beyond Shiloh, and riding slowly, one calm March afternoon, we passed through one of Ephraim's fruitful plains; and skirting the base of Gerizim, and leaving Jacob's well behind us, we saw the tomb of Joseph—a small white monument, gleaming in the sun, and at one side of it a vine growing, as if in memory of him who was the fruitful vine, with branches running over the wall. There, after a desert wandering of forty years, Joseph's bones were laid in one of Ephraim's most fruitful valleys, under the shadow of the hill of blessing, beside his father's well; in the plain where Abraham had first pitched his tent, where Jacob had dwelt, and not very far from the pit into which his brethren cast him once in the day of their envy.

But why make all this ado about a dead man's bones? Why not let the embalmed corpse remain in Egypt, or be buried in the desert? Why carry that coffin so carefully during these many years of wandering? It is not enough to say that it contained venerable bones, precious dust. There is more than this; and how much more than this, let us see.

That coffin was no mere relic nor memorial of the dead. It was a confession of faith; of Israel's faith, of Joseph's faith, of Moses's faith. It embodied a *creed*, and a creed of no common kind, of no earthly origin; the creed of Abraham, and Isaac, and Jacob; the creed of the Church from the beginning. That coffin proclaimed to Egypt, to Israel, to the world, the one old patriarchal faith of life in death—life through death, the redemption of the body, the resurrection of the just. It was one of the most singular and expressive testimonies ever given to the Hope of the Church. It contained not so much a dead body as a living hope. It spoke in Joseph's name and in Israel's, and said, "We believe not in death, but in life; not in corruption, but in incorruption; not in the grave, but in deliverance from the grave; not in the triumph of the last enemy, but in his destruction; not in Egypt, but in Canaan; not in Pharaoh's palace, but in the many mansions of a nobler King; not in the tent and the pilgrimage, but in the city which hath foundations; not in this present evil world, but in the world to come—the new heavens and the new earth wherein dwelleth righteousness."

What a rebuke to Israel's uubelief that coffin must have been! It contained the dust of one who had come through sorer trials than they had done, and who had no miracles to hold up his faith—nothing to lean on in all his adversities, but the bare word and gracious character of Jehovah, God of his fathers.

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It said that God, who delivered Joseph from the pit, will save you from this land of deserts and of pits; the God who fed Joseph, and through him fed your fathers, will feed you. That venerable bier was the memorial of a saint's faith—the record of a soul that cleaved to God, and found Him a present help in time of trouble. What a condemnation of murmuring and unbelief! What a strengthener of faith! It said—Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength! What a consolation in the time of trouble! What a testimony to the faithfulness and love of God! What a support to Moses and to Joshua in the days of Israel's murmurings and threats! Here were the bones of a man of faith, a much-tried, much-persecuted, sore-envied saint. What a stay to their faith at Marah, at Rephidim, at Sinai! The dust of one who trusted in Jehovah and was not put to shame; of one whom God so signally honoured, and through whom he saved Israel!

It was not for nothing that Joseph's bier was made the companion of Israel's desert wanderings. What a witness for God did it embody! What a blessed creed did it contain! What a testimony to Israel's hope! What a link between the faith of the fathers and the children! What a declaration of oneness between the saints of successive ages! What a symbol of fellowship between the present and the past! What a pledge of resurrection! What an earnest of the triumph of life over death, and of the Prince of life over him who has the power of death and the grave! In gazing on that bier, it is not death, nor dust, nor corruption that we think of, but life, and immortality, and glory.

By that coffin, then, Joseph being dead, yet spoke. He spoke to Israel; he speaks to us. Yet he speaks not of death, but of life. Yes; it is death that is made to proclaim life. It is the wrappings of mortality that are made the witnesses and pledges of resurrection and of the inheritance which is incorruptible and undefiled and that fadeth not away.

Thus Joseph's bier was a gospel to Israel, the good news of life in death, life through death, life beyond death,—life to every one who is partaker of Joseph's faith, and owns Joseph's God.

Our gospel still is like that of Israel thus far, that it has its beginning, its foundation in death, and yet it is a gospel of life, not of death. It has to do with a greater than Joseph, a greater life than his, a greater death than his, a greater tomb than his. Yet still it is with us as with Israel; death preaches life and the grave resurrection. They are glad tidings of great

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joy that come to us from the cross and the tomb of our truer Joseph; and the result of our believing in His death is everlasting life. Out of the dark cloud comes the rainbow, and the stars are the offspring, not of day, but of night. So out of darkness and the grave there breaks the eternal dayspring for the soul that sat in darkness and in the region of the shadow of death. Thus death is the symbol and the messenger of life; and the greatness of that life corresponds to the greatness of the death out of which it springs. From a finite, a creature-death there can spring only a finite and creature-life; but from an infinite death, the death of Him who is Himself Jehovah, the I AM, there comes an infinite and everlasting life, a life inaccessible to any second, any future death,—a life like that of Him who is the way, the truth, and the life; the resurrection and the life; of whom it is written, "In Him was life, and the life was the light of men."

The bier of Joseph, venerable as it must have been in Israel's eyes, was, after all, but a poor, ineffectual thing. It was a protest against death and against unbelief, but it could impart neither life nor faith. They might look at it, but the looking communicated nothing. They might touch it, but the touch could not dry up the springs of death or of unbelief. There was no virtue in it; not even so much as in the serpent of brass. It was death,—no more. No quickening energy was there. It said, and that beyond the possibility of mistake, I shall rise again; but it could not say "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." It said to Israel, "Thy dead men shall live;" but it could not say, "My dead body shall arise." It said, "We are journeying to the land promised to our fathers;" but it could not say, "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." It possessed even less power than the bones of Elisha. It was a lesson, a symbol, a protest; no more. It spoke of blessing, but it could not bless; of healing, but it could not heal; of life, but it could not quicken. Yet, in telling of the blessing and of the Blessed One, of the healing and of the Healer, of life and of the Quickener, it did much both for Israel and for us.

It protested that death was not an eternal sleep, that corruption is not the law and doom of creaturehood, and that mortality was not for ever; but it also pointed to another death, another bier, another tomb, out of which life was to arise. It said not only, "I believe in the resurrection of the dead;" but

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I believe in Him who is to die, and be buried, and rise again,—the seed of the woman, the son of Abraham.

It is with this better and diviner death that we have to do. Connexion with this is everything to us. Connexion with Joseph, either in life or death, could do nothing for Israel or for us; but connexion with the Son of God, with His cross, His blood, His death, His tomb, can do everything. His death is life to us; His grave is resurrection. As many as touched Him, in His life, even the hem of His garments, were made whole; and as many as come in contact with His death and bier are quickened into newness of life.

But He is in heaven, and we on earth, how can we touch Him now? Foolish question! The point of contact and the way of contact are the same as ever; and our belief of the Father's testimony concerning His death and resurrection is that which establishes the connexion between us. And what have corporeal distances to do with the belief of a divine record, either in hindering or helping faith?

And the life of which we become possessed, in believing this true record concerning Him who died for us, is a life of greater magnitude and fulness than that which our first father lost for us. "I am come that they might have life, and that they might have it more abundantly." It is a life unlike that of which the flesh or our natural birth makes us partakers. It is a life beyond Egypt, beyond the desert, beyond the earthly Canaan, a life which is hid with Christ in God.

It is a life which is consummated in resurrection; not fully tasted till the corruptible has put on incorruption and death been swallowed up in victory. It is a life connected with an inheritance and a kingdom; a life connected, in all its glorious issues, with the return of Him who is our life, of Him who is the first and the last, who liveth and was dead and is alive for evermore; for when Christ who is our life shall appear, then shall we also appear with Him in glory.

It is to the *death* of our substitute that the gospel bids us look; and yet the essence of our creed is not death, but life; not mortality, but immortality. The evil is made the messenger of the good; and the curse of this old creation brings us glad tidings respecting the blessings of the new. It is from Egypt and the desert that we learn to long for Canaan and Jerusalem. It is the daily burden of these vile bodies that stirs within us the unceasing song of praise for the hope of resurrection and glory. It is creation's daily groan, all around us, that reminds us of earth's long pent-up Hallelujah when the desert shall rejoice and blossom like the rose. It is the sick-bed, the

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death-bed, the funeral, the graveyard, that quicken within us the glorious hope of incorruption, and strength, and immortal health, in the presence of Him who is our life, and who shall change these vile bodies that they may be fashioned like unto His own glorious body, according to that working whereby He is able to subdue all things unto Himself.

Let this "vile body" which each of us carries about with him in our desert journey to Canaan, be to us what Joseph's body was to Israel. Let it be to us the protest against death, the earnest of resurrection. Let the consciousness of mortality quicken and brighten in us the hope of the immortality that is approaching. Let our daily fellowship with death be a constant fellowship with life. As the whole need not a physician, but they that are sick, so let our association with pain and weakness and disease call out a still stronger association with the painless and the glorious; realised by faith just now, and ere long to be consummated, in the day when with our risen Head, we shall arise and possess the land into which death and the curse cannot enter, where the inhabitant shall not say, I am sick, and where the people who dwell therein shall be forgiven their iniquity.

Art. 5.—THE MANNA.

In reading over Exodus xvi., the following points respecting the manna were suggested as illustrative of the grace and wisdom of God.

I. The manna was first given after the most unseemly murmurings. How frequently does this word "murmur" occur in this chapter. (See verses 3, 7, 8, 9, 12.) One would have thought that such a gift, so suited, so vast, so long continued, would have been only bestowed in answer to fervent prayer; but it was not so. And what preceded that great gift, of which the manna was a figure. Read Rom. i. 21, 22; Titus iii. 3.—"But after that the kindness and love of God our Saviour toward men appeared." The world was grown old in crime, daring in rebellion; had trampled all that was holy under foot; had breathed out no prayer, uttered no praise; and *then* it was manifested that "God so loved the world that He gave His only-begotten Son."

And is it not a remarkable fact that the discourse of the Lord Jesus concerning the manna as a type, and Himself as

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the bread of life, was accompanied with murmurings, and followed by an almost general forsaking of Him? John vi. 41–66—"They murmured because He said, I am the bread which cometh down from heaven." "Many went back and walked no more with Him." But He who was incarnate love walked out His wondrous career of compassion, pressed on to Calvary, through the tomb, and up to the throne; in order that from thence He might come in showers of heavenly manna on a starving world by means of the gospel of His grace and the revelation of His glory.

II. The manna was an unconditional gift. God required nothing of His people beforehand; He only said, "*I will give,*" and He *did* give. They only had to receive and make use of the gift. Thus it was with Christ. God made no proposal to man about it at the beginning, when He spoke of the seed of the woman and the bruising of the serpent's head; and thus was it when Christ actually came. He was *given,* not bought; given with a full knowledge of all we were, would be, and were capable of.

III. The manna was never taken away from Israel during the whole forty years of their wilderness sojourning. Whatever they had, or had not, they had *that.* "Thou withheldest not Thy manna from their mouth" (Neh. ix. 20). Amidst their greatest failures and worst rebellions, the manna still fell as abundant as ever. So now, whatever God may withhold from us, He withholds not Christ. Amidst all our unworthiness and failures we still have HIM. Make much of this glorious fact, and infer therefrom that "God will with Him also freely give us all things." All spiritual blessings without any reserve, and all temporal things that are for our good.

IV. Those who gathered the manna *had no lack*; every one was supplied with enough, to every one it was found suited as regards its pleasant taste and sustaining properties. So each believer has the whole of Christ, who is divinely adapted unto, and sufficient for, all his needs.

V. Yet Israel's treatment of the manna was anything but intelligent and obedient. They met it at first with a question, "What is it?" Some of them kept it by them disobediently, and others went out to seek it when they were told it would not be found. Alas! how have we imitated them while receiving greater mercies. Instead of being full of wonder and adoration, there has been questionings and disputings. Instead of gratefully using God's gift, there has often been self-will and forgetfulness.

VI. Much chastisement accompanied the manna. God fed

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them as a bountiful Father, but as a wise and loving Father. He corrected them. (See both referred to in Deut. viii. 2, 3.) Those who are in Christ, and possessed of Him, are still under discipline. Though God so loved us as to give Christ, yet His love is not fond and unwise like ours; but His great object is to make us like Him upon whom we live.

VII. The giving of the manna was to prove to Israel the being, faithfulness, and power of God. See Exod. xvi. 6—"Ye shall know that the Lord hath brought you out of the land of Egypt." Deut. viii. 3—"That He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

VIII. *The giving of the manna was accompanied with a revelation of the glory of God.* (Exod. xvi. 7–10.) This is very strongly stated. How forcibly does it apply to the manifestations of Christ! In connexion with Him the glory of God is revealed and secured, and that notwithstanding all the vile displays of man's ingratitude and ignorance. If we would behold the glory of God, have His beauty upon us, and show forth His virtues, we must have continually to do with Christ, feeding on Him by faith, and singing as we feed, "Thanks be unto God for His unspeakable gift."

Art. VI.—WASHING AND WATCHING.

Who has not often heard the old proverb, "Cleanliness is next godliness?" There is some truth in it, though, like many mere human proverbs, it is one-sided, and so calculated to mislead. Persons may be patterns of neatness and cleanliness, and yet be quite destitute of godliness. The former does not even lead on to the latter, though the latter ought always to produce the former. It is possible for a person to have a passion for cleanliness so excessive as for it to become a defect in their own character, and to be very troublesome to others. Some may even make cleanliness in connexion with honesty and other external things their righteousness, especially when they contrast themselves with others around them whose houses are filthy, whose manners are rude, and whose ways are dishonest.

We say godliness ought to produce cleanliness and neatness, but such is not *always* the case. There are some exceptions among those who are really godly people; still, as a rule, we

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think such is the case, and the instances are numerous in which the entrance of godliness into a house has brought a deliverance from dirt and disorder, and introduced neatness and peace.

There can be no cleanliness without *washing*. This applies to persons, clothes, and habitations; and to the former we wish now to make some reference. In the religion which God established among His chosen people Israel, much provision was made for cleanliness. Water was largely and frequently used in connexion with their worship and preparations for it, as also in the ceremonial cleansings required. We need not quote passages in proof, as the thing is so well known.

We have referred to washing in connexion with *watching;* and in common life, as well as under the ceremonial law, these two things may be found together. There are some persons among the lower classes concerning whom it is no libel to say, that they very seldom *wash* themselves. *Daily* ablution is not considered necessary; a good wash once a week may perhaps be submitted to; that is all. Others could not be comfortable without washing themselves in whole or in part the first thing in the morning. Now, it is evident that, according as this is done or not done, will the person be watchful against defilement. Take a person who seldom washes himself, and you will find him careless with respect to dirt. He will wade through slush and mire, not much caring about some of its splashings on his clothes, face, and hands. But if a person who has carefully washed himself and brushed his clothes has some way to walk by not very clean roads, see how watchful he is against dirt, how careful to avoid getting into it, or having it splashed over him.

Similar remarks may be made with reference to those who were under the ceremonial law. A Jew who was clean in the sense that the law required, and who it may be the previous day had been at some trouble and expense to get this cleanness, on starting from home in the morning, would be *watchful* against contracting defilement. He knows that contact with the dead, with a human bone, or even a grave, would make him ceremonially unclean, so he avoids all these and similar defiling things. Being *washed*, he becomes *watchful;* the one produces the other.

May not the connexion between these two be applied to still higher things? If we would be really watchful against sin, we must be first *washed* in the blood of Jesus. We shall not be careful to avoid contact with sin unless we have had a real contact with the Saviour. Those whose consciences are at

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peace, having been "justified and sanctified by faith," will earnestly desire to retain, and more deeply to realise, that peace and purity; and if they would, they must be continually watchful.

Christians should watch against a legal and doubting spirit. They should seek to understand what their washing in the blood of Jesus has done for them. Being washed, they are "justified and sanctified" (1 Cor. vi. 11). They are cleansed from their sin in the blood of Him who has loved them (Rev. i. 5). They are now in that condition concerning which the Lord says "CLEAN EVERY WHIT" (John xiii. 10). This *sprinkling*, washing, sanctifying (Heb. x. 10), is done once for all. The first pardon thus bestowed is never annulled. We should hold fast this fact, and watch against the thought that we can ever again become judicially unpardoned, unwashed, unsanctified.

Watch against a worldly spirit, against entering into temptation. Though you cannot undo what God has done, you may hinder your own enjoyment of it, and weaken its influence on your course and character. "Blessed is he that watcheth and keepeth his garments" (Rev. xvi. 15). Watch against the great enemy who uses the world to ensnare and intimidate, and tries to weaken your soul by gloomy doubts and fiery darts. You are a soldier of the cross. It is one essential requisite of a good soldier, that he is very cleanly. The literal soldier has to undergo a rigid examination every day on this point; so a good soldier of Jesus Christ must be cleanly also, and if he would, he must be watchful. He must not allow Satan's dirt to rest upon him. He need not, for provision is made for safe keeping and constant cleansing.

If we would act aright as believers, we must begin every day by meditation on the *one offering*, and a *recurrence* to our one washing. Call to mind that Christ died to put away sin, I am washed and accepted, pardoned and *consecrated*, having believed on His name. Let me act in character, carefully watch against all that Jesus died to redeem me from, and aim to realise all that He redeemed me to.

Continual looking unto Jesus, meditating on what He has done for us, what it cost Him, and tracing it all up to His infinite love, will be a blessed preservation from sin, and a strong incentive to godliness. With these let us begin each day. But, after all our watchings, we must close the day with "washing the *feet*" (John xiii. 10). If we have really walked in the light, carefully watched the enemy, and sought ever so much to avoid evil, we must still remember the Lord's words, "*save to wash his feet.*" We need daily forgiveness from a loving

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Father, and we may always ask for it in the name of Jesus (Matt. vi. 12; 1 John i. 9). Then may we lay down to sleep assured that He will watch over us, and that "when we awake we shall still be with Him." Let us then seek grace ever to combine those two words of Jesus, "*Abide in me;*" "I say unto all, WATCH."

ART. VII.—THE SOVEREIGN SOLACE.

A NEW YEAR'S MEDITATION.

WE have often sung with great gladness of heart that salvation is "a sovereign balm for every wound," and then have gone on to repeat the prophet's words with triumphant joy, "Behold, God is *my* salvation." To be saved, and to have God for our salvation, is indeed most blessed. Happy those who begin another year with the consciousness thereof.

Still, those who are really saved, and who hope for complete salvation of soul and body, very much need solace. As man is born to trouble, so believers are new-born to new troubles. The new life possesses sensibilities of its own, and these render their possessor capable of experiencing deeper sorrows than others. This was peculiarly the case with Him who was "the HOLY ONE," and the loving one; Christ, was indeed "the sensitive plant of humanity." It is written of Him that "He sighed deeply in His spirit," "was grieved," "groaned in Himself, and was troubled"—yea, that "Jesus wept." His inner life, as we learn especially from the Psalms, was one of deep trial, of fierce temptations from Satan. Then the contradiction of sinners against Himself, the prejudices and earthliness of His true-hearted friends, caused Him, above all others, to be "the Man of sorrows." All who are now in the new creation, though in themselves very imperfect, are, in a measure, like their Lord. Round them are surging seas of sin and sorrow, and the billows at times well-nigh overwhelm them. Yet they must not despair, but, like their great Leader, let circumstances and surroundings be what they may, ever persevere in doing or bearing the will of God, as He sees fit.

There are two things which constantly meet the eye of every thoughtful believer, and which, unless he keeps his eye upward, will haunt him like spectres, and oppress him like a terrible nightmare. Those two tremendous facts are, *misery* and *mys-*

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tery. Whether we look back or look round, these two things confront us everywhere. What is history with its revolutions, oppressions, and wars, but a record, to a large extent, of human misery? If we look round us on a world now several thousand years old, it is still the same; misery has perpetuated misery, and, in some respects, increased it. As we gaze on the scene, we are ready to exclaim with the mournful Preacher, "All things are full of labour; man cannot utter it;" "The misery of man is great upon him."

Not that all has been or now is unmixed misery. Truly this world is not heaven; neither is it hell; it may be considered, in some respects, as the borderland of *both*. There have always been scenes of joy and comfort. Nature has shone in wondrous beauty, and in human homes and bosoms relics of paradise have lingered. God hath not left Himself without witness in "that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with joy and gladness." And we sojourners on earth still sing, "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches. He bringeth forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart."

Still, after all, we can say of earth's beauties and joys, misery has ever abounded, and still abounds. Think of heathen lands, what scenes of sorrow and degradation are there, and how wide their extent! The very mention of Africa, India, China, and hundreds of other places, call forth the shuddering sigh. If we look at so-called Christianised lands, the prospect is still very dark. In the cities, towns, and villages of our own favoured land, and also of America, what abundance of pain, poverty, degradation, and despair may we find; what broken hearts and joyless spirits; what abounding crimes; what gloomy prison scenes; what fearful deaths! Then, taking one more world-wide glance, think of death striking a fatal blow somewhere every moment, producing bitter sorrow in survivors; and who can conceive the amount of misery always existing in this our groaning world?

Looking at all this, so long-continued, so wide-spread, so perpetually propagating itself, and that without the slightest hope being afforded by sense or reason of its ever wearing itself out; we exclaim, as we gaze, What a *mystery* is the existence of all this misery! yea, what a mystery is man himself, and all his surroundings! We use the word "mystery" in its popular sense, as referring to that which is past finding out—which

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staggers and perplexes us, because, in so many cases, we can assign no adequate reason for it, trace no result from it, behold no tokens of deliverance out of it. One observes "that we cannot move two steps without running against some mystery." This is true as regards things physical and spiritual, or nature and providence, but we are now contemplating mystery more especially in connexion with *misery*.

The existence of misery has been the "vexed question" of all ages. We naturally ask such questions as the following: *Whence* does all this misery come? Where is the fountain-head of this great deluge? *Why* is it allowed under the sovereign rule of one who is wise, holy, good, and omnipotent? In *what*, and *where*, will it all end? Often such questionings lead to murmurings and despondency, but this ought never to be the case with those who have Bibles in their hands. Just think of intelligent heathens looking at these perplexing things in the midst of their darkness, and without a ray of light, and be thankful that God's Word is provided to be a light to your feet and a lamp to your path. Dark indeed would all be without the cheering rays of revealed truth. Misery will not crush, nor mystery bewilder, those who really receive God's Word, and rightly use it.

The mourning preacher of Jerusalem found solace in the fact that, as regards sorrow and joy, "God hath set the one over against the other." We may find it so if we look aright, and see that over against *misery*, God has set MERCY, and over against *mystery*, MANIFESTATION. If we cannot find out all the reasons for misery being permitted, we may rejoice that God has found a remedy for it. If we cannot solve the great mysteries of providence, we may rejoice in hope of such a future manifestation as shall vindicate God, and satisfy all the loyal loving spirits in the universe. Let us study these two facts, and we shall find satisfying, yea, SOVEREIGN SOLACE.

If we cannot move two steps without meeting misery and mystery, we need not move one step in order to find MERCY. It is round us plentifully as the vital air. "Whoso putteth his trust in the Lord, mercy shall compass him about," or embrace him on every side. Yea, there God's mercy is to be acknowledged and trusted, even when it is not esteemed or desired. It is a most remarkable fact, and one that should excite astonishment and encourage trust, that, alongside of the fullest and most fearful descriptions of man's sin and misery in God's Word, we find the sweetest, fullest unfoldings of God's tender mercy. In Luke i. 78, 79, we read of "darkness and the shadow of death," and of "all men *sitting* there;" and then we

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are told of "the day-spring from on high" visiting such; of the bowels of the mercy of God; of the remission of sins, the knowledge of salvation, and of "feet guided in the way of peace." In Eph. ii. 1–3, man is described as dead in sin, yet walking after the course of the world, and imitating Satan; then comes, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ," &c. In Rom. i., ii., iii., we have the darkest description possible of human guilt and grief—of deep-dyed depravity and morally putrefying souls; and then come the brightest unfoldings of redeeming love, justifying grace, exalted privileges, and glorious prospects. Thus we see light from God's loving heart dawning on the dark chaos of enmity, until, in the eighth chapter, the light becomes so dazzling, that the believer's soul is overpowered with its splendour, and can only utter words of adoring love and wondering gratitude. Many similar passages are to be found in which the same striking contrast between God and man may be traced. See Isa. xliii. 22-26; Titus iii. 4–7.

Mourner over human misery, and questioner respecting its origin, and the reason for its existence, it will be wise in you *thus* to contemplate God. First come into contact with the Scriptures. Be familiar with such passages as Ps. xxxii., lxxxvi., cxxx.; Isa. lv.; Eph. i. 7; Rom. v. 10, 11, before you go brooding over the mystery of the origin of evil and the permission of misery. Drop your plummet into the ocean of grace and love in Rom. viii. before you try to explore the depths of the following chapters. Your misery, O man, whatever it may be, is fully met by God's mercy, if you will but welcome it. Millions, like yourself, once tempted to despair, have even found it so, and why not you? Live on mercy, and wait for manifestation. As God *hath* set mercy over against misery, so He will *soon* set manifestation over against mystery; yea, in doing the former He hath already in part done the latter, and the day of the revelation of God, even the manifestation of His glory, is coming.

Do you still ask, *where* did this great ocean of misery come from? The voice of God answers, from *one man*. "By one man's disobedience many were made sinners," and out of sin, thus introduced by one man, all our miseries came. Some may say this doctrine increases the mystery, and magnifies the misery. It seems, they say, so unjust that all mankind should suffer on account of the sin of one man. But let it be observed that mercy appears triumphant by means of the principle which is here introduced, and to which so many object. We have

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quoted but half the case, and that only the dark side. Behold the whole. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of ONE the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." It is but too true that sin and misery abound, and we are told in the plainest terms that the root and source of both must be traced to the sin of our first parent. It is no use to deny what we see and feel in the world around us, and we ought not to deny what we hear God speak from the Word before us. No doubt God is perfectly righteous in imputing Adam's sin to all his posterity. He is also infinitely merciful in imputing the righteousness of His dear Son to all who believe, and in communicating to such a glorious life, as the result of their union to Him in whom they believe—a life full of privileges now, and a life expanding at length unto eternal blessedness. Adam, indeed, did not engage to be a substitute for all his posterity, but the Lord Jesus voluntarily undertook to be the surety of His spiritual seed—to bear their punishment, and then to become their head of holy influence and fountain of heavenly joy. Here our misery is fully met. Christ is given by God, and eternal life is given in Him (1 John v. 11). This is the "*record*" to be believed. All who receive Him who is God's unspeakable gift shall not perish, but shall have power or privilege given them to become the sons of God.

The Lord Jesus thus becomes, as the second Adam, the mirror of divine manifestation, and the channel of divine mercy. "Great is the mystery of godliness." "God was *manifest* in the flesh." "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth." "He is the brightness of the Father's glory, and the express image of His person." It is no marvel that Satan, the author of our misery, hates this glorious manifestation of God, and tries "to blind the minds of them that believe not, lest the light of the good tidings of the glory of Christ, who is the image of God, should shine on their hearts." The Father of lies must of necessity be the hater of truth. If these and other scriptures which reveal the grace and glory of Christ, and the blessedness of those who receive that grace and reflect that glory, are considered, we shall find a sufficient answer to the question, Why did God permit sin and misery to come into this world? The answer must be, For His own glory, or to manifest His character in a more glorious way, and to communicate His blessed-

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ness in a more abundant measure than could have been done in any other way. In redemption He "hath abounded toward us in all wisdom and prudence;" and we doubt not but He will at last be fully justified, on account of all that He has permitted to take place in order to carry out His redeeming purpose to its completion. "It is hardly proper," says Jacob Abbott, "to inquire why sin was permitted to enter the government of God; but this we can see, that it has opened a fountain of enjoyment entirely unknown before; it has brought happiness, which without it could not have been felt on earth; and it has even introduced a new song into heaven."

We may now ask *when* will the present state of things end, and *in what* will it end? To the first part of the question we reply, the end will be when the Lord Jesus returns, "having received the kingdom." Then will He rise "as the light of morning" on the dark night of time; "even a morning without clouds" (2 Sam. xxiii. 1–5). Then God's great purpose will be accomplished, and the earth having first been made empty by God's consuming judgments (Isa. xxiv. 1–3), "will be filled with the knowledge of the glory of God, as the waters cover the sea." Then "God's kingdom shall come, and His will be done on earth even as it is done in heaven." This very earth, so full of misery, and about which so many who would be thought wise men have walked about, murmuring at misery, and stumbling over mysteries, shall be the sphere of *mercy's* triumphs, and the scene of the grandest and most glorious *manifestation* of God. It is in connexion with this very earth that the closing chapters of Revelation will receive their accomplishment, and the great promise to the Son of David shall be *here* fulfilled. "Of the increase of His government and peace *there shall be no end.*" What will then be said to Israel will be true also of this now degraded and miserable globe; its time of desolation and degradation will be but "a small moment" compared to "the everlasting loving-kindness with which God will have mercy upon her." This our earth hath been called, and not without reason, "the Mary, and Martha, and Lazarus of creation;" and though the Lord, as in the case of the mourning sisters of Bethany, may stay away for a time, leaving sorrow, death, and corruption to triumph, while hope languishes, and almost dies; He will come at length in all redeeming power, love, and tenderness, no more sowing in tears, but reaping in joy. These "times of refreshing" will be to Him "the joy of harvest," after all His personal sorrows, His people's trials, and earth's desolation. Then shall He say to the long-expected

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blessing, as He did to Lazarus, "COME FORTH!" and earth's wilderness shall blossom like Eden, and her desert be the garden of the Lord.

Then how will those who have dwelt here amidst gloom and grief, who, like the two disciples going to Emmaus, have often been sad while "great enigmas pressed sore upon them," as they walked and mused amidst misery and mystery—how will such exult and sing, should they, as we suppose they will, visit the earth when renovated in beauty and full of righteousness! Then the sun of mercy will dry up the ocean of misery, and the light of manifestation cast out all gloomy fears and forebodings for ever.

Yes, when the Lord Jesus returns will be the time of "the revelation of God." This manifestation will be *satisfying* at first; it will be *progressive* through ages of ages, but will never be absolutely *complete*. It will be a part of the future blessedness of the saints to be evermore ascending in knowledge and enjoyment, but to know there is still an infinite height above them. This will tend to produce a hallowed consciousness of the infinite distance between them and God, and of the infinite condescension and unsearchable grace of God toward those who, considered as creatures, were so insignificant, and who as sinners were most vile.

While entering on another period of time, with misery all around us, passing through mysteries we cannot penetrate, when ever and anon we are startled by fresh discoveries of the daring pride and awful depravity of the enemies of truth, it becomes us to ask what should be our employment and aim? What spirit should we cultivate that so we may best walk with God and witness to others? We reply, let God's truth be implicitly submitted to and diligently studied; and let us cherish a spirit of grateful praise and earnest prayer. If such becomes the habit of our minds, then devotedness to God's glory, and diligence in labouring for the good of others, will be the result. We must live in the spirit if we would walk in the spirit. If we would imitate outwardly such loving, zealous men as the New Testament presents to us, we must have an inner life similar to theirs, both as regards nature and degree.

Let us, then, more than ever search out and meditate on God's Word, and that in a spirit of loving reverence. We must not give heed to human reasonings, or be hindered in our study by curious questions and captious objections. Let each believer say, I feel sure that I have revealed in this book a perfect panacea, a sovereign remedy; I will seek grace to trust it with childlike simplicity, and tremble at it with angel-like reverence. I will

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look to its great Author, "the Spirit of truth," to teach me its meaning, to seal home its blessings to my soul, and to draw its beauties on my heart and character. I will have done with reasonings and replyings, and seek to be evermore relying and receiving. If this spirit is realised, retained, and cultivated, "though cast down, we shall not be destroyed, though perplexed, not in despair." We shall hope in God's Word, and hope for the glory which it reveals.

Amidst all grief and gloom *God's people ought to be much in praise.* Seek to be like David, who was a man full of adoring love and gratitude. In the Book of Ecclesiastes we have Solomon's gloomy moans; in many of the Psalms we have David's joyful songs. Solomon helps us to utter our wail over the miseries around us, and to sigh out our thoughts about the mysteries which becloud us. David sings sweet songs of gratitude for mercies received, and songs of joyful hope concerning glory in reversion. If we look at "David and think of all his afflictions," and then view "Solomon in all his glory," we might rather have expected the complaints from the former, and the anthems from the latter. It was not so, and here we are taught, what should greatly comfort us in all our sorrows and perplexities, that "God our Maker giveth songs in the night," that generally trials and temptations are means to prepare the heart for swelling the everlasting song. "While we rejoice in hope of the glory of God, we glory in tribulation also." Though "for a season, if need be, we are in heaviness through manifold temptations," yet in hope of the incorruptible inheritance, we *greatly rejoice;* and rejoice still more in Him in whom we believe, even "with joy unspeakable and full of glory." It is not in the power of earthly possessions, attainments, or honours to make the soul happy. David, not Solomon, was "the man after God's own heart," and never so much so, as when *shut up to God,* he made the Lord his refuge and his song in the day of trouble. The men of sore inward conflict and sharp outward trial have in all ages been the men of loftiest song. Laureates basking in court favour have seldom so sung as to suit tried saints. The loftiest psalms, the sweetest spiritual songs, and the grandest doxologies found in God's Word have come from such tried men as David, Isaiah, Habakkuk, Jeremiah, Paul, Peter, and John; men whose hearts were crushed in the wine-press of affliction, who felt deeply on account of the sins and sorrows around them, and more still for the dishonour done to God. And surely the most reasonable thing of all, while sojourning a while amidst all this misery and mystery, is *prayer,* fervent, instant

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prayer. David prayed much to God, and Solomon complained much to and about man; the latter only found relief as he turned to God in fear and trust. Job, Asaph, Jeremiah, and many others carried to the throne of grace all personal sorrows and public calamities, They cast their burden upon the Lord, He sustained them, and He will do the same to us if we trust Him. We must do by faith what God has done in fact, learn to "set one thing over against another;" only let us take care to set the right thing; this is always near at hand in the blessed Word of God.

Prayer must be accompanied by *waiting* and *working*. David "served his own generation by the will of God," while preparing songs for succeeding generations, and breathing out fervent cries suited for all cases, and lasting throughout all time. So Paul sorrowed and sung, wept and worked, laboured more abundantly, and lived for the profit of many; penned the grandest doxologies, and heaved the deepest groans. He grieved over misery, he triumphed in mercy; he bowed reverently before mystery, and earnestly longed and looked for the promised manifestation. May the Good Spirit help us to follow him!

One very practical point stands connected with this subject, and with it we close. Every Christian should seek by all means in his power to lessen the great aggregate of human misery. There are many, alas! who live only to increase it. The followers of Christ should, like their Divine Master, aim at the destruction of sin and the dimunition of sorrow. We may unwittingly increase that which is already so vast, and through carelessness or selfishness injure our fellow-creatures, and so set a bad example to others. There is much need of watchfulness as regards our spirit and actions, or we may become stumbling-blocks before we are aware, and lead others to say of us, "What a mystery are these professed saints!" as they compare our profession and our pursuits, our sayings about the world and our conformity to it; our apparent fervour in religious exercises, our failures in temper, and want of charity. There is much simple beauty in the words of the two great apostles Paul and John. "I would have you wise unto that which is good, and simple concerning evil." "Beloved, follow not that which is evil, but that which is good." We shall never before the Lord comes be able to change this earth into an Eden, but we may produce an oasis here and there, however small, and teach others to do the same. We cannot "make rivers in the wilderness, or streams in the desert;" but we may place a cup of cold water in the pathway of some few

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weary travellers; we cannot cut off the connexion between hell and earth, nor drive out the god of this world from his strong entrenchment, but we may, by God's promised help, bring something more of heaven down to earth; we may, through the Spirit, mortify the flesh, resist the devil, destroy some of his works, rescue some of his slaves, and so be numbered among those "who overcame through the blood of the Lamb and the word of their testimony."

Art. VIII.—THE WAY OF ALL THE EARTH.

"Behold, this day I am going the way of all the earth."—Joshua xxiii. 14.

These are an old man's words, and as such they ask to be listened to; for the voice of age speaks more truly, more wisely, more solemnly, than the voice of youth. It comes with more weight; it speaks with more authority. It forbids levity, for all lightness has left its tones, and it has a depth which makes it sound almost beyond that of a man. It will not be trifled with, for its time is short, and in its very tremulousness there is something to rivet the ear and reach the soul. With what power must these words of Joshua have come to Israel, "I am going the way of all the earth!"

These are a dying man's words. They sound like the words of one speaking out of the tomb, who is leaving earth behind him, and who has already put off much of earth and earthliness. They are the words of one passing out of death into the life beyond; out of mortality into immortality; out of darkness into light; out of the changeable, the fading, the sinful, and the sorrowing, into the unchangeable, the unfading, the sinless, and the sorrowless. The gate has just been opened to let him out of this low dark prison of the flesh; he has risen up to go, his chains are falling off, his feet are upon the threshold, he sees the light beyond, and he turns round ere he goes, to speak one word to those whom he leaves behind.* With what a subduing awe must these words have fallen upon the ears of his gathered people, "I am going the way of all the earth!"

* Oh but they say, the tongues of dying men
Enforce attention like deep harmony;
Where words are scarce, they're seldom spent in vain,
For they breathe truth that breathe their words in pain;
He that no more must say is listened more
Than they whom youth and ease have taught to gloze;
More are men's ends marked than their lives before.

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They are the words of a saint,—a man in fellowship with God. He has looked upon earth and the things of earth with faith's clear eye; he has passed through earth as a stranger and a pilgrim, separating himself from its evil, and keeping his garments undefiled. He has seen the men of earth making the world their portion, while he was making God his portion. He has taken God's estimate of life and of the things of life, of time and the things of time, of eternity and the things of eternity; and as one who has done so, he speaks to his people. Standing on a height, close by the side of God, he addresses Israel, "I am going the way of all the earth."

They are the words of one who had served God from his youth, if not from his infancy. He was yet a young man when he became the friend and servant of Moses; and it has been thought that he was one who had feared the Lord from early years. He is thus looking back upon the past, and remembering all the way in which the Lord had led him, he says, "Behold, this day I am going the way of all the earth."

They are the words of one who had come out of many a conflict. Like Moses, he had borne the burden of Israel's unbelief, both in the wilderness and when they entered the land. He had had his cares and his sorrows, his griefs and fears and trials. He had wrestled not with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places. He had fought the good fight, he had finished the course, he had kept the faith. He had come out of great tribulation, and had washed his robes and made them white in the blood of the Lamb. And now, his battle fought, his race run, his prize in view, he says, "Behold, this day I am going the way of all the earth."

They are the words of one who had been sharer in or witness of more marvellous scenes than perhaps almost any other man who ever lived, not excepting Moses. Born in Egypt, he had been a partaker of his people's sufferings, and had seen the mighty wonders that God did in their behalf. He had marched out of Egypt at the side of Moses, in that awful night of death, when the first-born were smitten. He had passed through the Red Sea and seen the uplifted waves. He had stood upon the shore and sung the song of victory over Pharaoh's ruin. He had drank of the sweetened waters of Marah, and sat under the palms of Elim. He had fed upon the heavenly manna for forty years. He had seen the rock smitten; he had fought with Amalek; he had climbed Sinai and seen its flames and thick clouds. He had seen all the men of his generation drop down one after another in the wilderness, till there remained only

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himself and Caleb. He had passed over Jordan at the head of his people; he had seen the walls of Jericho fall down, and one city after another yield to Israel. All that Moses had seen he had seen, and more than all that. And now, as one whose whole life had been one long familiarity with miracles, he calmly lays down his head in the presence of his people, saying, "Behold, I am this day going the way of all the earth."

They are the words of a *man*, a *sinner*, as well as of a saint. It is not the saint or the conqueror that is speaking here, but the *man*, the sinner, the son of Adam. He feels in him and upon him the traces of mortality, the memorials of sin. The vile body cleaves to him, for he is born of a woman; frailty is there, weakness is there, corruption is there, the seeds of dissolution are there. He feels that his tabernacle is one that must be put off, for it is appointed unto men once to die, and weighed down beneath the presence of his mortality, he says, "Behold, this day I am going the way of all the earth."

In all this there is no fear nor shrinking. He looks tranquilly upon death; he sees no terror in the grave. He is not unwilling to be done with earth, and sin, and toil. Rest seems to him not undesirable after such a life of conflict and weariness as his has been. The shadows of evening fall sweetly over him, after such a day of heat and burden-bearing as he had passed through, for "the sleep of the labouring man is sweet" (Eccles. iv. 12). It is with quiet confidence that he thus speaks, "Behold, this day I am going the way of all the earth." He knows whom he has believed, and gives his flesh to Him that it may rest in hope (Ps. xvi. 9). Like dying Jacob he seems to say, "I have waited for thy salvation, O Lord" (Gen. xlix. 18). Like David he says, "Into thy hands I commit my spirit: thou hast redeemed me, O Lord God of truth" (Ps. xxxi. 5). Like Simeon he seems to say, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation" (Luke ii. 29). Like Paul he seems to sing the song of victory, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55.) He seems to anticipate the blessing of later days, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13). What calmness, what believing confidence are exhibited in these words, "Behold, this day I am going the way of all the earth!"

What, then, are your thoughts, my friend, as your eye rests upon that grave in which you must so soon be laid? It is not well to shut out the view of the death-bed, and the coffin, and

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the funeral, and the churchyard, and the tombstone. You know that it is appointed unto men once to die; you know "that man that is born of a woman is of few days and full of trouble; that he cometh forth like a flower, and is cut down; that he fleeth as a shadow, and continueth not" (Job xiv. 1.) You know that ere long the grave must be your house, and that you must make your bed in the darkness; that you must say "to corruption, Thou art my father, and to the worm, Thou art my mother and my sister" (Job xvii. 13, 14). You know that these are certainties (save only in the case of those who shall be alive and remain to the coming of the Lord); will you not then steadfastly look at them and ask, "What is my hope?" Do you look at that frail body, which is tottering onwards in its journey to the churchyard, and say peacefully "He will change this vile body that it may be made like unto His own glorious body?" When sickness comes, when aches shoot through you, and weariness oppresses you, can you say "This corruptible shall put on incorruption, and this mortal immortality?" When the feebleness of age steals over you, and your eye grows dim and your face wrinkles and your hair grows gray, can you say, "It is sown in dishonour, it shall be raised in glory; it is sown in weakness, it shall be raised in power; it is sown a natural body, it shall be raised a spiritual body; . . . as I have borne the image of the earthy, I shall also bear the image of the heavenly?" When you stand upon the soil or turf where your body so soon shall lie, and as you see around the scattered bones and dust of those who are lying there already, can you say with Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God?" Can you say with R. Baxter, "Send forth Thy convoy of angels for my departing soul, and let them bring it among the perfect spirits of the just, and let me follow my dear friends that have died in Christ before. . . . And O Thou that numberest the very hairs of my head, do Thou number all the days that my body lies in the dust; and Thou that writest all my members in Thy book, do Thou keep an account of all my scattered bones; and hasten, O my Saviour, the time of Thy return; send forth Thine angels and let that dreadful joyful trumpet sound. Delay not, lest the living give up their hopes; delay not, lest earth should grow like hell. Delay not, lest the grave should boast of victory, and having learned rebellion of its guest, should plead prescription, and refuse to deliver Thee up Thy due. O hasten that great return day, when Thy command shall go forth, and none shall disobey; when the sea and earth

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shall yield up their hostages, and all that sleep in the grave shall awake, and the dead in Christ shall first arise; when the seed which Thou sowest corruptible shall come forth incorruptible, and graves that received but rottenness shall return Thee glorious stars and suns; therefore dare I lay down my carcase in the dust, intrusting it not to a grave but to Thee; and therefore my flesh shall rest in hope, till Thou raise it to the possession of the everlasting rest. Return, O Lord, how long! O let Thy kingdom come! Thy desolate bride saith, Come. Thy Spirit within her saith, Come. Thyself hath said, Surely I come. Amen. Even so come, Lord Jesus."

But let us look at the expression, "the way of all the earth."

There are many things which may be called the way of all the earth; many things of which we may say, they are the common, the universal lot; and just as surely as we are the children of fallen Adam, so surely are we heirs to such ills as these.

1. *Frailty is the way of all the earth.* A leaf driven to and fro; a vapour which endureth for a little; a hurrying flood; a hasty sleep; a dream; a tale that is told; a weaver's shuttle; wind and vanishing clouds; the grass and flower of the field,—these are the figures of our frailty. And who is the strong man that can stand up and say, I am exempt from this law. There is no such frailty in me? Where is the young man, even in health's best prime, that can say these are not figures which apply to me? They do refer to you. God meant *you*, O strong man in your strength; *you*, O young man in your buoyant vigour; *you*, O young woman in your blossoming comeliness.

2. *Pain is the way of all the earth.* Man enters the world in pain, he passes through it in pain, and he departs in pain. That corruptible body makes him the certain heir of ill and pain. In some form or other, at some time or other disease lays hold of him, and anguish seizes him. He may not be driven to say with Job "My flesh is clothed with worms and clods of dust, my skin broken and become loathsome;" but he is constrained to know that he is the heir of pain, and that disease is ever hovering round him, if it have not already laid hold on him. Who is there that can say to his limb, thou shalt not be weary; to his eye, thou shalt not be dim; to his head, thou shalt not ache; to his whole frame, thou shalt not be smitten with disease, or harassed with pain? Pain and disease are the way of all the earth. And from them we learn what God thinks of *sin*. For each pang, each ache, each ill, is God's great testimony to the evil of sin.

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3. *Sorrow is the way of all the earth.* "Man is born unto trouble, as the sparks fly upwards" (Job v. 7). One of the first lessons that he learns is to weep. He comes in with tears, and he passes through life with tears, giving earth, by reason of his sorrow, the name of the vale of tears. Disappointments, crosses, failings, farewells, broken friendships, blighted hopes, with the never ending death of friends and relations,—these make up man's sorrows, and these sorrows fill up his lot. From these sorrows, too, he learns what God thinks of sin. Ah, it can be no trifle, if it can bring with it sorrows and tears like these, making earth a place of weeping, and every man from his birth a child of tears.

4. *Sin is the way of all the earth.* It is of this that the apostle speaks when he tells of man's natural condition, as walking "according to the course of this world," implying that sin is just *the world's way,*—the way of all the earth. "There is not a just man upon earth that doeth good and sinneth not." "The whole world lieth in wickedness." And God charges each of you with being in that way. That is *your* way, O man!

5. *Death is the way of all the earth.* "We must needs die, and are as water spilt upon the ground, that cannot be gathered up again" (2 Sam. xiv. 14); for the sentence written on the forehead of each son of Adam is, "dust thou art, and unto dust shalt thou return" (Gen. iii. 19). "Our days on the earth are as a shadow, and there is none abiding" (1 Chron. xxix. 15). "Man dieth and wasteth away: he giveth up the ghost, and where is he?" (Job xiv. 10.) "I know that Thou wilt bring me to death, and to the house appointed for all living" (Job xxx. 23). "What man is he that liveth and shall not see death?" (Psalm lxxxix. 48.) "It is appointed unto men once to die" (Heb. ix. 27). Yes, death is the way of all the earth, and along that way every one must go. This is the one way in which all nations meet, however widely severed here. Along this the whole race in times past have been marching in one solemn band; along this the present generation of every clime and age are marching; along this all that shall be born hereafter shall march, save those alone who shall be found alive when the Master comes. The saint and the sinner, Abel and Cain, Joshua and Balaam, the young and the old, the feeble and the strong, the prince and the peasant, are all alike travelling the same road, and all alike to lie down in the same silent tomb. They go the way of all the earth.

This is the way along which we are moving. Days and years are hurrying us onward. We are not allowed to stand still one moment. The river may cease to flow, but not we to

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move forward to the tomb. The wind may be stayed, the clouds may rest, the waves may lull, but we stand not still one moment. This is time's great certainty. It is uncertain when, or how, or where we shall die; but that we shall die is a certainty as unchangeable as is the word of the unchangeable Jehovah. As surely as He is the living God, so surely we are dying men. We are going the way of all the earth.

Yes, we are going the way of all the earth. Nor is it in our power to stay our onward march, or detach ourselves from the general company. On we must go. We may dread or dislike the thought, yet on we must go. We might sooner stay the rushing torrent or falling cataract than arrest our own progress to the tomb.

This is one of the world's great facts. It is a fact for every generation, for every country, and for every individual man. It is a fact forced upon our notice in a thousand ways. The rich blossoms of spring, soon shaken to the ground, proclaimed it. The bright summer flowers, whose beauty was but for a day, declared it. The ripened fruits of autumn spoke of it. The bare trees of winter are telling of it now. The closing year announces it. The changes that have passed over us since this year began declare it. The death of our dear friends whose bodies we have laid in their resting-place declare the same. Our own weaknesses, and pains, and sicknesses, all bear the same solemn testimony,—that we are going the way of all the earth.

But of all testimonies to this fact, the most solemn is that of the death of the Son of God. If any might have been spared this doom, surely it would have been He. But even *He* went the way of all the earth. He took the sinner's place, as the bearer of his sins, and He was made to undergo the sinner's sentence, "Thou shalt surely die." He tasted death; He went down to the grave; and though He saw no corruption, because He was the Holy One, not the less surely did He die our death, and go the way of all the earth. If these things were done in the green tree, what shall be done in the dry?

Yet the Son of God went down to the tomb for something more than this. It was not merely to tell us that death was the doom of Adam's sons. It was not merely to say to us "the soul that sinneth it must die." It was to bear witness of something as certain as death, and more blessed and glorious. It was to tell us of resurrection—of resurrection-life and resurrection-glory. It was not merely to smooth the turf, and hallow the tomb, and sweeten the clods of the valley; but it was to show us the victory over death and the grave. It was

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not to accompany us down to the tomb; it was to lead us up out of it to glory, and honour, and immortality. The death of the Prince of life was meant to be life for ever to each one that believeth on His name. "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die." At present, death is truly the way of all the earth; but ere long that way shall be closed, and no one be seen in it again; for ere long death shall be swallowed up in victory. Let our thoughts then go forward to this victory. Let them not tarry upon death or linger on the grave; but let them overleap both, and hasten forward to the day of resurrection; when He who is our life shall appear, and when He shall change this vile body, that it may be made like unto His own glorious body.

But, unbelieving man, what hast thou to say to this? Thou hast not yet been born again, nor passed from death to life;—on what then can I bid thee meditate? On the kingdom to come? But that thou mayest never enter! On the crown of righteousness? But that thou mayest never wear! On the resurrection-glory? But that thou mayest never see! On the grave? But that may be only thy gloomy prison-house! On the sick-bed, or the death-bed, or the last farewell, or the coffin that shall enclose thee, or the funeral which shall bear thee to thy lonesome cell? But these are all things of darkness, and sorrow, and evil. To what then shall I point thine eye? To CHRIST HIMSELF. I do not forbid thee to think of these other things. Thou oughtest to think of the glory, that thou mayest be stirred up to seek it. And thou oughtest to gaze on these scenes of woe, that thou mayest be quickened to flee from them. But apart from these, above these, beyond these, it is to *Christ himself* that I turn thine eye. And the contemplation of all death's gloom, or hell's woe, or heaven's blessedness will avail thee nothing, if they do not lead thee to look to Him in whose death you have life, and in whose sorrows you have deliverance from the wrath to come, and an abundant entrance into the everlasting kingdom.

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Notes on Scripture.

The Gifts of the Spirit.

We have frequently, in this journal, adverted to the miraculous gifts which were said to be exercised in Mr Irving's church, now nearly forty years ago. In connexion with this subject, we print the following narrative or diary, by one who was at first much mixed up with the manifestations. We do not mean to enter on any controversy. We give what follows as an authentic historical record of the inner history of that period, and as an indication of the existence (from the very beginning) of a protest against the work under Mr Irving's teaching, which ripened into the present "Catholic Apostolic Church." The writer of the following journal was a member of Mr Irving's church:—

"In the beginning of October, 1830, we returned to London, loaded with the goodness and bounty of our Heavenly Father. In the beginning of December following it pleased the Lord to stretch forth His hand upon me. It was a heavy visitation, because that within a few hours I was laid upon a bed of extreme weakness, and brought nigh unto death. I could not at first perceive the love of my Father in this severe stroke; but as soon as strength in some degree revived, I began to discern my Father's hand and His love in the blow, and became exceedingly desirous that it should be *sanctified* to me. I requested the prayers of the congregation in Regent Square, that this visitation might be made the means of bringing me nearer to God. Mr Irving kindly came to visit me in my sick-room; indeed, he came more than once, which was very refreshing to me, because I had been deprived the privilege of meeting with the Lord's people in His house of prayer for many weeks; which had not been the case, except on one occasion, since my first arrival in London. This was a season of deep and solemn dealing with my soul. It was the beginning of crucifying of nature, even the flesh. The Lord taught me during this confinement to my bed that the old life of Adam—the old man—must be wholly crucified, put to death upon the cross; that flesh should not at all live in the presence of the Lord; that this must be before we can enter the kingdom. It was not enough to have overcome this world, which I thought, *by His grace*, I had done; but I must be made a new creature, after His own image, *holy as He is holy*, pure as He is pure, like unto Jesus, my ever blessed Lord. I must yield myself a living sacrifice—soul, body, and spirit—to Him who bought me with His own precious blood. No longer did I grieve because of this affliction wherewith my Father had afflicted me; for I saw His holy love to me in it, showing me that *I* must *die* so that *Christ* might *live* in me.

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Imparted *holiness* was what, in my heart, I desired and prayed for continually on my bed of weakness. I saw sin in a light I had never done before—so *hateful*, I loathed and hated it with perfect hatred; and fervently desired to be altogether saved from it, *even in this life.* I saw Jesus perfectly *holy* in my nature, and I believed He could make me holy too. I saw His glory would be shown forth in making the unclean clean, the unholy holy like Himself; His own life in the creature flowing from Himself into the members of His body, being washed in His blood, and clothed in His imputed righteousness. By the providence of my God I was left very much alone. I had no friend near, but Margaret, our faithful servant, who was also my nurse, and proved a most attentive one. Of course, I had the society of my husband, when he was not in the city. But many hours of every day were passed alone with my God and Father in the secret chamber, on my bed of weakness. *There* I prayed for holiness; *there* I sought communion with God through the Spirit; *there* I pleaded for conformity to Jesus Christ; and there I waited for Him, even for His holiness to descend upon me, as for the morning watches. I had but one desire for which to live—to be made holy as Christ is holy, and that while *here.* I continued in prayer night and day, and had the full presence of God in all my devotional exercises. For more than three years I had been longing and praying for the coming of the Lord, but now I felt I must prepare to meet Him. I must be clothed with His holiness imputed to me; and, likewise, have His holiness imparted, wrought in myself by the Holy Spirit working in me both to will and to do of His good pleasure. I must have His law *written in my heart*, not with ink, but by the *Spirit of the living God.*

As soon as I was restored as to be able to move about the house, I went to church, to the place of worship so dear to me in Regent Square. I had gone out too early, for the following day I was taken ill again. This I greatly regretted. Our dear minister, and his dear wife, came to dine with us the following day; also two friends from Glasgow, one of whom, Miss ——, seemed full of the love of God in Christ Jesus our Lord. On our first meeting we were much drawn to each other by communion of spirit, and so strong was the tie, we could not live apart. They came to our house, and remained with us till the month of May. We were happy in each other's society, and strengthened one another in the way of holiness, living in close communion with our God, watching unto prayer.

On the first day of the year 1831, Mr Irving, his dear wife, and his elder, Mr M'K——, dined with us. I was very poorly, detained on the sofa in the drawing-room. Mrs Irving soon joined me after dinner. She was a pious woman, and very dear to me, because I saw in her much of the image of my Saviour. Meek and lowly, full of gentleness and holy love to the brethren of Jesus. We had some sweet communion together, informing each other of all the Lord's gracious dealings with us since last we met. I told her I had been deeply led into the work of the Spirit in the members of Jesus during my late affliction; and

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that I earnestly desired to hear the doctrine preached, as it was just what we needed at this present time; there being so much worldliness, unholiness, and want of conformity to Jesus in word and deed. And our thoughts, how impure, before we were purified by the love of God shed abroad in our hearts. Such was the nature of our conversation, when she informed me that her dear Edward had been led to the same subject, and was about to preach on it to the congregation. She requested me to pray for him, that he might be enabled to open it up clearly for the glory of the Lord. I rejoiced to hear of this, for the preaching of the word had ever been so blessed to me through Mr Irving, and likewise to many others. After the gentlemen joined us, Mr Irving was led to speak of the gifts of the Spirit, which had been received by some in the west of Scotland. Mr M'K—— had in his pocket a letter which he had received from Captain B——, who had gone on a visit there, and had spent three weeks among the gifted persons. He had gone for the purpose of proving the *work*, of which he had heard various accounts. By almost all it was thought a delusion. At the request of Mr Irving and my husband, Mr M'K—— read the letter. It gave a full detail of all he had heard and seen among the gifted persons in Greenock and Port-Glasgow, during his residence in that quarter. His conviction of its being a work of God was very deep, founded upon the Word of God, and having experienced in his own soul the witness of the Spirit to it. He went among them prejudiced; at least, he was very doubtful of its being the work of the Lord. At one part of the letter I was deeply humbled, where it narrated what had been spoken in the power of the Spirit by Margaret M'Donald, concerning the *holiness* of *God* and the *sinfulness* of the *creature*, which ought to be in the very dust before Him. I marked it as the very truth of God, which could not be realised by an unrenewed creature; and therefore the power by which it was uttered could not be of the flesh, but surely of that spiritual life which flows from the throne of God and of the Lamb. However, I thought it better to leave the decision of this matter with the Lord of glory, forming no direct judgment in my own mind. If of God, I prayed it might prosper; if not of Him, I prayed it might come to nought.

[The next event narrated is the illness and subsequent death of a brother-in-law, who was taken to be for ever with the Lord in the sweetest, most peaceful, and most blessed manner. This was greatly sanctified to her soul.]

After the funeral of my brother-in-law, we returned to our own house, much impressed with the solemnity of our absence from it during the last three weeks; and we devoted ourselves more entirely to the worship of God than ever we had done. We were closely engaged in waiting upon Him whenever my husband was at home from the city. No more did we seek to store our minds with knowledge, even scriptural knowledge. We desired to have all we knew written upon our hearts. It was not so much to have our understandings enlightened we sought, as to have our hearts renewed by His grace. We found the

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affliction through which we had passed had indeed been sanctified to us, in leading us to solemn heart-searching, to seek preparation for instantly appearing before our God. I became exceedingly desirous of hearing Mr Irving open up the doctrine of the Holy Spirit's work in the body of Jesus; and all the more that I had remembered him before the Lord in reference to the subject, according to the desire of his wife. I was at the same time led to pray that I might be permitted to hear him preach on that subject, for the enlargement of my own soul; and He who ever hears and answers the prayers of His children, did graciously permit me to go to church on my return from the scene of sorrow. I was enabled to go to Regent Square on the *very day* Mr Irving began to preach on the subject. He spoke from the first chapter of Ephesians. It was a most important sermon. He took for his text the 19th and 20th verses. It was most powerfully applied to my heart. The soil had been prepared for it through affliction, and the Spirit working in my conscience during the time of my sickness. I gave thanks to my Father for this answer to prayer. It was the most profitable sermon I had ever heard; and proved to be a most momentous one by all that followed in my circumstances from that period. In the evening he preached on the same subject, showing the work of the Holy Ghost in Christ as being a manifestation of what the work of the Spirit should be in His members. . . . Perfect holiness was the mark set before us, and provision was made by the Father for making us, who believe in Jesus, holy as He is holy—even in this life—through drawing largely from the grace of God, through prayer and supplication, for God to work in us to will and to do of His good pleasure. The sermon was very deep, and required much prayer and meditation before receiving or admitting all that it contained.

Many were grieved on account of this sermon. Some because of the way in which Mr Irving had spoken of Jesus. Many more because of the requirement of holiness in our souls and bodies upon this earth. The doctrine cannot please human nature; as it cannot bear the sentence of death to the old man. From memory I afterwards wrote down both of these sermons. I was not grieved because of the high calling set before us in them. It gave me joy to hear that out of *death* the Lord would bring *life;* that out of the death, in trespasses and sins, the mighty power of God would be displayed in quickening the sinner into newness of life. I felt it was very contrary to human nature to acknowledge itself dead in trespasses and sins; and to come to Christ to receive new life from Him—even to plead with the Father (through the shedding of His precious blood, by which an entrance is prepared for the sinner to approach God), to plead with Him, to put in us that same power by which He raised Christ from the tomb, and exalted Him to His own right hand, far above principalities and powers of every name.

The greater part of my time was now spent in communing with my God. In these communings, holiness was the only desire of my heart. To be like Jesus—perfect conformity to His image; not so much to be like Him in the sight of men—as to be like Him in the sight of my

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Father in heaven. To have Him ever in my remembrance—never to be found for a single instant, without realising His presence—I desired to be in His presence, where there is fulness of joy for evermore. It was not needful to be out of the body to enter into His presence; it was only needful to be clothed with His beauty, to enjoy the face of God the Father. . . . . It pleased the Lord to give me much of His presence, in a fulness never before enjoyed by me—in singing the praises of the Lamb. I did not know I could have been made so happy in this world below. I went up and down my house singing His praise, because of the liberty wherewith He had made me free. My tongue would not be silent, whenever I was alone, in praising the Lamb, or in pleading with my Father for holy love to Him, even in this present time, showing forth His praise.

On the following Sabbath I went again to church, by the will of God. Mr Irving continued to preach on the work of the Spirit in the members of Jesus; and, from the work of the Spirit in cleansing the vessels, he proceeded to open up the subject of their being SEALED with the *Holy Ghost;* to which we had a right through Jesus Christ. He explained the *seal* to be the outward glory—the manifested power of the Holy Ghost, the gifts of the Spirit—referring to what had taken place in the early Church, as recorded in various chapters in the Acts of the Apostles, and also to the Epistle to the Ephesians, where the apostle calls the *seal*, " the *earnest* of the *inheritance*," which was promised to each one, until the inheritance itself should be given in the world to come. It was *power* he showed to be the seal, speaking with tongues and prophesying, &c. In this interpretation of the *seal* was laid the foundation of that error into which dear Mr Irving afterwards so sadly and solemnly fell. Such was the subject on which he preached on the second Sabbath of February 1831.

It was a solemn Sabbath to me. It was the beginning of another season of bodily affliction; though not so severe as the former, it was of a more lingering character. My weakness and debility were such as altogether to debar me from going to worship at Regent Square. It seemed a trial heavier than I could bear, when first informed I must not worship there for a very long time. Although then being near the church, the length of service, and the crowded assembly, would be injurious to me until my weak body were strengthened. Therefore, for a long season I had little communication with Mr Irving, or any of his flock. My appointed lot seemed to be that I should be much alone with God. I had few Christian friends. Except with my husband, and the dearly beloved sister in the Lord, who was staying with us, I had no conversation with any one concerning my Father's dealing with me. Miss —— and I were closely united in the love of Jesus, the only eternal bond of union. We prayed much together for the work of God to be carried forward with power in our own souls. We mourned together over the low state of the body of Jesus—its coldness, its deadness, its want of love for Him who had gone down to the very depths of woe for it—the Church. We began to plead for the whole body of Christ

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everywhere. I soon began to realise the goodness of the Lord in taking me from Regent Square; for He had a purpose of enlarging my soul beyond the limits of that congregation to the whole body of Christ—to all who acknowledged Him as the Head; worshipping God in spirit and in truth. My interests and sympathies went out to all who loved our Lord Jesus Christ in sincerity; and I was ready to call him or her, brother or sister in Jesus, although we should differ in many matters of minor importance. We, Miss —— and I, fully believed that the gifts of the Holy Ghost were promised to all who are in Christ Jesus, in all ages of the Church, *until* that which is perfect should come; even until the body should be complete, and be filled with all the fulness of God.

Long before Mr Irving had preached on the subject, my husband had seen most clearly, from the Word of God, that the gifts had been bestowed as part of the dowry of the Church, as an earnest of her glory, into which she should enter with her Lord. He could not believe that they were given merely for the establishment of the Christian religion; but to be possessed until the fulness of the glory of Christ should be revealed. Wherefore they had not been manifested in the Church for such a length of time, he left with the Lord. Nearly two years previous to Mr Irving's preaching on this subject, my husband spoke to Mr Irving, and some other friends, of the views he held in reference to it. Mr Irving told us plainly he had not considered that matter. Soon after one, who was present on the occasion, had his attention drawn to the subject. He searched the Word of God in reference to it. Sought the light of God, and came to the conclusion that what my husband had stated, was the *very truth.* Shortly after he preached the same in the west of Scotland, where the gifts were first received in the present day. Although I saw they were in store for us, I was in nowise drawn to pray for or desire them for myself, or even for the Church of Christ. I felt so deeply our want of holiness, our want of INWARD *purity,* that I had no desire for outward glory. It was the inward beauty I was thirsting after, likewise my friend, Miss ——. For this we continued to pour out our hearts to God, living very near to Him, realising His presence continually, full of peace and full of happiness. Our servants were as happy as ourselves; being dear children of God. Peace and fulness of love flowed through the household; and my bodily weakness in no degree impaired my happiness; so fully did the Lord supply all my wants, and made up in a tenfold degree for all my privations, by strengthening me in the inner man.

I had been in a state of great weakness for nearly two months, from February to April, when it pleased the Lord to strengthen me in a very striking manner. I had been afflicted with pain in the back, so severely, that I could neither walk nor stand upright for any length of time; neither could I sit upright, but was obliged to recline on a sofa, whoever might be present. It was very deeply impressed on my mind that to be thus confined was not for the glory of God; and I was led to pray that, if according to His will, the pain and weakness might be removed from my body. In a very short time my prayer was answered

the pain and weakness were both removed, and I have been perfectly free from them ever since. No longer was I confined to the sofa, but able to move about in bodily strength; and even to walk to and from Regent Square in my former strength.

In the month of April, Mr and Mrs —— came to London. Mr Irving opened his house to them, and her gift began to be exercised there. Meetings were appointed to pray for the outpouring of the Spirit. Her coming led to deep exercises on our part. It was a solemn matter which had now come before me, and I knew I could not keep myself from falling. I therefore laid the matter before the Lord, by solemn prayer and supplication to Him, who was able to keep me from falling; and who could give me discernment to know His own voice from that of a stranger. I put Him in remembrance of His own promise: "My sheep hear my voice and follow me, and a stranger will they not follow, for they know not the voice of a stranger." With the Lord I left this matter, trusting to His own faithful word, that I should hear His voice, and know it, and not be permitted to follow the voice of a stranger.

Mrs —— remained some time in London. Great excitement was produced concerning the *gifts*, so that her time was wholly absorbed. Meetings were established at Mr John Cardale's, and also a female prayer-meeting at Miss Farrar's. But I went to none of them. I preferred to be alone, except attending the meetings of the church, and one held on Saturday evenings, in Mr Irving's house. Mrs —— left London in the beginning of June.

About this time Mr Irving came to dine with us, and after he entered, just as we were sitting down to the table, he told me, with great joy, that one of his flock, Miss Emily Cardale, had received the gift of the Holy Ghost. She had prayed that God would manifest His *power* in her; and her prayer was answered by *great power* being given, manifested in *deep involuntary groanings*, so much so, that her brother and sister were offended, and reproved it. But she could not restrain it. I suppose it had been in prayer. Although I had never heard or experienced any such spiritual movement, I remembered it is written, "The Spirit maketh intercessions with *groanings* which cannot be uttered." The Spirit of God in the members of Jesus, as distinct from the spirit of the man or woman. The spirit, as a person, dwelling in the members, is said to *groan* and *grieve*. Therefore I did not stumble at the statement. I felt we were very ignorant of the manner in which the Lord is pleased to manifest Himself in and through the creature, when the Spirit in power dwells in His temple. Humility, I felt, became each of us. Only I was *astonished* to hear that Miss E. Cardale had prayed that God should manifest His *power* in her; that *power* should have been the desire of her heart. No power at all had been given to me, because I had desired none. I was *unwilling* to receive *power;* because I believed the creature could not bear it. It was just God himself I desired to possess; to be brought into the heirship of God through Christ, as a present possession, no longer in futurity. Life eternal is

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the heirship of God, the well of living waters in the soul, springing up into everlasting life; and this life is love, for God is love. The apostle, in writing of the gifts of the Spirit, saith, "Yet show I you a more excellent way. Though I speak with the tongues of men or of angels, and have not charity, love, I am become as sounding brass or a tinkling cymbal." Love is the life of God; life eternal, which can never die; and through Christ, we are heirs of this life, as a present possession. This *life* was the desire of my heart, not gifts, not power.

Not till the month of January, nearly eight months after Mr Irving told me of Miss E. Cardale's gift, did he know how the Lord had been dealing with my soul. In this interval many important events were taking place among Mr Irving's flock. Great power was given to Miss E. Cardale and others, whom I need not name. Mr Irving had preached at great length on the gifts to crowded audiences, met in the church every morning; and where full liberty was granted by him for the exercise of gifts. The meetings in Mr J. Cardale's and Miss Farrar's were crowded with followers after the gifts. We had given up attending the meeting in Mr Irving's house. It had become less spiritual, and the time was too much engrossed sifting words to no profit. We felt ourselves more profitably exercised at home.

In the month of September we found ourselves quite alone, which had not been the case for many months. One friend had followed another since before the beginning of the year until now. We felt it was a call to devote ourselves more exclusively to the Lord; and that, instead of seeking to draw nourishment and life through channels, we should seek to draw directly from the *fountain-head.* We attended no meetings, except the Sabbath services, one on Wednesday evening, and now occasionally, but not regularly, that in Mr Irving's house. We were altogether alone, having no intercourse with any one connected with the church for a length of time.

I continued to enjoy the fulness and richness of the presence of my heavenly Father in my soul, which could not suffer me to doubt His exceeding grace wherewith He had filled me; all which had come through *prayer*, *prayer* founded on His faithful promise. If a child ask bread of a father, he would not give him a stone. How much more should our heavenly Father give the Holy Spirit to them that ask Him? Truly I knew I had asked Him, and had waited for His promise most sincerely, and out of His fulness I had received. Oh, never could He deceive a child asking bread; asking His Holy Spirit to worship Him, to love Him, and all mankind; to bear all things for the sake of Jesus; to have the Spirit in myself, as He promised, as a well of water springing up unto everlasting life. Such were my desires; and these I knew He did not turn away from Him, or ever will, when uttered by lips unfeigned out of a heart sincere. As for manifestations, I had continued in the full enjoyment of God in my soul, but *pleased* it had not been His will to use me in outward power,—*really pleased—satisfied,*—that no power had accompanied the inward presence of the Comforter. . . . . The *voice* had been heard in the great congregation, and

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fearful blasphemies, in consequence, were heard on every hand. Mr Irving had long been oppressed, and at a loss to know how he should place the gifts in the church; because he saw most clearly that he was responsible to the Lord for them, as doubtless he was, being the pastor of that church, and responsible for its order, and likewise for the gifts given to it. From the passage, "Quench not the Spirit, despise not prophesyings," he thought they should never be restrained. He seemed to be altogether carried before the *utterance* and *power* of the *voice* which had been lifted up, and wholly to forget the good order and discipline in the house of the Lord, so strictly enjoined by the apostles; and, because of the infringement of this, Paul writes to the Corinthians, reproving disorder occasioned by the unrestrained exercise of gifts. He, Mr Irving, fell down before the gifts, instead of receiving them as a son of God, receiving part of his inheritance, to be used by him for the glory of his Lord and Master. They, the gifts, surely were never given to control the children of God, but to be subject to them. Wherefore the apostle, in reproving disorder through them, says, "The spirits of the prophets are subject to the prophets." The gifts were given to them as the children of God, and as such they were responsible for them. I cannot conceive of God's ever dealing with man in such a manner as to destroy his responsibility as a moral agent; and as a son of God, accountable to his Father for all he receives; whether temporal or spiritual, gifts or graces, all are the Lord's, and given for His glory.

My husband had very clearly seen that the gifts were never intended to control the children of God, and that the office of pastor was the highest in the Church; that no gifts were to be over him, but he was to be over them in the Lord. This office might never be violated. That the gifts were for the building up of the *living* members, according to what the apostle has written of them. They, the gifts, were not for unbelievers, but for *believers;* and the apostle had called for their exercise to be in order and for edification. If the power had been of such a controlling nature, he would not have written thus.

We waited upon Mr Irving in all faithfulness; and my husband told him plainly what he solemnly believed respecting the gifts, reading passages from the 14th chapter of 1st Corinthians in support of his statements. But *in vain* did my husband speak and entreat him to pause before bringing the gifts into the congregation, as it could neither be done in order nor for edification. Mr Irving said little in support of his plan, but showed a *firm steady determination* to bring the voice publicly forward before the whole church. He was resolved, he said, that no restraint should be laid upon it by him; but he would give full liberty for the prophets to speak at all times. Thus did he fall down before the voice, giving up his own place as ruler in the house of God; put himself and the church under them, instead of ruling over them in the fear of the Lord, which brought the whole work into confusion, and disorder in the house of our God.

I believe it was just Mr Irving's humility and childlike simplicity which led him to overlook what was written in the Word concerning

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the place which God had given him over the gifts of the Spirit. He was convinced that the voice was from God; therefore he humbled himself before it, and sacrificed all to it.

Mr Irving having determined to bring the gifts into the congregation, we submitted quietly to him. We did not at all see with him in the matter, yet having faithfully communicated our views in private to him, we felt it to be our duty to submit to our pastor's authority, which, by the grace of God, we did, until it pleased Him to pluck us as brands from the burning. We were separated from Mr Irving *as by fire.*

Twelve months had elapsed since the beginning of the Lord's dealings with me, by laying the body prostrate, and teaching me, by His Spirit, that the old man must be crucified with Jesus, &c. About the same period the year following, I was sitting alone one evening, having my little boy upon my knee, singing the praises of the Lamb, which I usually did when by myself, if not engaged in prayer. I was singing my favourite paraphrase, "To Him that loved the souls of men, and washed them in His blood," &c. While thus engaged, I felt very much of the Lord's presence; but, having forgotten the two last verses, the fourth verse of the fifty-third paraphrase was brought to mind. As I sung the two last lines of the verse, my *voice* changed, manifestly swelling louder and louder, without any effort of my own. On the contrary, I ceased from putting forth any effort, when, like a flowing river, the voice swelled till it was very full-toned, and became very loud. It seemed to have no limit. Under this power, my soul was carried into *glory.* I was conscious only of the presence of the Lord. No new words were given; only those I had begun to sing, and such as had been lodged in my memory, were brought out by this power: not my own—oh no! widely different, it was from my own voice, and bringing with it a joy unspeakable and full of glory. I felt as if under a cloud of glory while the power continued with me. But it was withdrawn. After concluding the sixth verse, I was left to sing with my natural voice. I could not retain it. I could not recall it. Like Peter on the Mount of Transfiguration, I felt as he did when he said it was good for him to be there. I had, indeed, tasted the sweetness of the manifested Spirit, and I felt it *very good* FOR *me to be under the power*, which was just as being under the cloud of glory. There was a sweetness in it not different in kind from what I had before experienced in my soul. It differed only in degree. It was just the fulness within brought forth in manifestation, so full that the flesh was wholly subdued, and was made so still and passive as in no degree to veil the glory of the Lord. Wherefore, I call it a manifestation of the Spirit, because the flesh was silenced, and the Spirit was revealing Himself and revealing *Jesus* to the soul. But it was of short duration. I was again let down from the mount, humbled. I never felt so abased before the Lord as just when the power was withdrawn. I felt myself to be a *worm* indeed—to be but dust and ashes, and was altogether *bewildered* because of the glory which had been upon me;

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which suddenly and unexpectedly had been given, and as suddenly withdrawn. I returned thanks to the Lord for His exceeding goodness to a creature so unworthy of such a manifestation of His presence, and desired again to be in the mount with Him. I prayed that He would again permit me to be under the cloud with Him, if it were according to His holy will. No more did I shrink from the manifested power of His Spirit, because the Lord had permitted me to taste of its sweetness, and, by the taste, He had drawn me to desire a continuation of it. After this experience, feeling much nearness to God, I continued praising Him in the Spirit, but not in manifested power.

This was not again granted for some time, until, on one occasion, I was singing the sixty-fifth paraphrase, "Behold the glories of the Lamb amidst His Father's throne," &c. I had sung with great delight so far as the fourth verse, when, with great glory, the voice flowed, lifting high the soul with the swelling sound, so distinctly the voice in me sung the following lines:—

"Who shall the Father's record search,
And hidden thing reveal?"

I was again let down from the mount. The power was again withdrawn. I could not sing another note in that voice. I was more completely humbled after this than even after the former manifestation of His power. The *sovereignty* of God was displayed to my soul in such a powerful manner. I was just left in the very *dust*, worshipping and adoring that infinite Majesty, who, according to the sovereignty of His will, revealed Himself to His creature below, and none could say unto Him, "What dost thou?" I was deeply humbled. Never, oh, never, did I feel such self-abasement before Jehovah. And never before did I worship at His footstool in the manner in which, by His grace, I did that evening. I was just led to adore Him as high and lifted up, sitting on a throne of infinite majesty. It was His *sovereignty* that humbled me so deeply, and it was as the sovereign of the universe of grace, through Jesus, I was led to worship Him, and likewise the Lamb that had died, who was exalted to His Father's throne; who kept the Father's record, and unfolded hidden things; who opened every seal. I had been in a most particular manner directed to *Jesus* as the recorder and opener of souls, and as such did I worship Him. My husband was from home at the time. On his return, I told him of the the Lord's gracious dealing with me during his absence. We both knelt down before the Lord, and he returned thanks to our heavenly Father.

I was not again visited with manifested power for a considerable time. I still, however, continued in the full enjoyment of the presence of God in my soul, as an abiding Comforter, taking of the things of Christ and showing them to me, and drawing me into communion with the Lord in secret prayer. After that ever-memorable evening, there seemed to be shed down on me a true spirit of grace and supplications. My soul seemed poured forth in prayer from morning till

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evening. It really seemed as if I could not leave my Father's throne. It was just the spirit of adoption drawing my soul unto the Father of my spirit. It was a spirit of supplication in me, pleading for richer showers of heaven, just to be filled with all the fulness of God; just to be swallowed up of life; to be filled with the Spirit without limitation; it was just the opening of the mouth *wide*, that my Father might fill it. It seemed as if the soul could not be satisfied without being carried into the presence of the Father, where there is fulness of joy. Neither was the body of Jesus forgotten. The same intercessions ascended for it. I was led to plead with the Father that He would cause the dry bones to live. I was then led in a most particular manner to make intercession for my native place, and that the Lord would revive true religion in that town where I was trained up, and where I had spent so many years of my life. The Lord laid that place, in a very particular manner, upon my spirit at that period, and ever since it has been borne on my heart most warmly before the Lord, and I hope to be spared to see it growing in holiness. *Life* in the members of Jesus was just what I desired to see. It was not power; it was not gifts. It was conformity to Him who had died upon the Cross—the just for the unjust. It was *holiness* I desired to see in the Church of Christ; it was *life* from the *dead*. And because many were satisfied with a name to live while they were dead, I mourned before the Lord, and pleaded with Him to return to us—to quicken and revive us again.

I was taken very ill a few days after the Lord had so marvellously manifested Himself to me in singing. It seemed to me that *death* was approaching. I firmly believed it was *death*, because of the manifestation so shortly before. I thought it was just a bright glimpse of the glory into which I was about to enter—a sweet foretaste of the wine of the kingdom, which I should drink new at the table of my Lord. I thought the Lord had just granted me this bright prospect of the promised inheritance, as He did to Moses, and to many of His saints, just before He took them to be for ever with Himself. The dark shadow of the valley of death seemed before me, but I felt I could, with all confidence, look to the Lord and trust to Him for strength, He having so manifestly revealed His strength in me. I felt I needed not to be afraid, for the Lord was with me. I was altogether cast upon Him, for I had been taught my utter dependence upon Him for spiritual strength, and likewise for every breath I drew. I was led to pray for my husband, that he might be reconciled to His will, and likewise for all my connexions. After this, the following words were pressed upon me—namely, Whatsoever ye shall ask the Father in my name, He will do it unto you. With them, the body of Jesus was presented to me as lying low, and simultaneously the desire was raised in my heart to see the Lord appear in glory to build Zion, and to repair her ruined walls. I was then led to pray to my Father in the name of Jesus to spare me yet a little longer, if it were according to His holy will, that I might behold my prayers answered, in

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seeing Zion raised from her low estate, and the Sun of righteousness arise with healing in His wings. I was led at the same time to dedicate myself to the Lord in a very solemn manner—body, soul, and spirit—to be used by Him in whatever way seemed good in His sight. In a few days it pleased the Lord to restore me to my usual health, and I continued waiting upon Him, by prayer and supplication, for showers of rain out of heaven.

I knew not in what way the showers might descend. I had given myself up wholly to the Lord, and I left it with Him to do with me as seemed good in His sight. When I first prayed for the Holy Spirit to dwell in me, the desire of my heart was just to be possessed of God—to have the kingdom of God in the soul, which cometh not with observation. But now I felt so drawn to the Lord, so humbled before Him—that is to say, the flesh laid so low in the dust before Him, that I desired it to be wholly put to death; that God alone might be glorified in me; that death might be swallowed up of life. Often did I plead for the anointing to descend upon me, as it were, from the crown of the head to the soles of the feet. Indeed, the largest promises God has given in His Word were implanted in my breast, and presented before my Father. There seemed now in me a great jealousy regarding the Word of the Lord, because it appeared to remain as a dead letter, instead of being revealed to be spirit and life in the members of Jesus—we all living epistles—the promises of God shown out in their fulfilment. I grieved because there was not a laying hold of His *promises* in all their length and breadth, and a drawing of them down by faith and prayer, that the verity of God might be made known upon the earth. And with that grief there was implanted in my heart a determination to take my Father, in all things, at His word; and, as it were, to make experiment of His faithfulness, just to *prove* Him, as He has commanded us to do. Even so have I proved Him to be faithful in all things exceeding my expectations. Even in the trials which awaited me He has been faithful, for they were needed, in order that my prayers should be answered. Without this furnace into which I was about to be cast, I could not have been purified from many sins, and whatever trials may yet await me here below, they will all be needful for my sanctification. I had besought the Lord most sincerely to sanctify me wholly, leaving it with Him to use the means necessary for that end. And in Him do I trust and rest with all confidence, in the full assurance that He will perfect that which concerneth me, and present me faultless before the presence of His Father; and to His holy name be ascribed honour and glory, dominion and power, for ever and ever. Amen.

About the latter end of the same month (December), when sitting one evening alone with my husband in our drawing-room, we were engaged praising the Lord. I was very much in the Spirit, enjoying great nearness to God, when it pleased the Lord again to manifest His power in me. It was the first time my husband had heard the voice. It was again in singing, in very great power and beauty. The music

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given was really like harpers harping with their harps. It was distinctly different from the former singing, inasmuch as the music was so exceedingly rich. It would have been charming even to the natural ear. It was distinctly discerned to be high above nature. I had not a powerful voice naturally. Although I had an ear for music, and was very fond of it, my voice was very limited. That this singing was supernatural was very evident. There was not the shadow of a doubt left on our minds on this matter. The beauty and richness of the music made it very delightful to all who heard the sound. The voice was just the music of heaven heard below. I was, during its continuance, quite wrapt up. God was present in my soul as a bright and shining light. It seemed as if my whole being were illuminated with the glory of God. While in the *living voice,* I was given to sing, in the music of heaven, the sixty-sixth paraphrase throughout, and the one following to the eighth verse. The voice was withdrawn after concluding the seventh verse.

No more was I permitted to sing in this beautiful manner for a great length of time. It might have been too pleasant to nature, and nature might have been led to admire the beauty of the gift, had it continued as a gift, and this might have drawn me down, and my house, from the worship of the Giver. There is such great need to lie in the dust before the Lord, and to delight in nothing but in Himself—in Him who is our life, our strength, the very fountain of our being. What a fearful thing it would be to see a bride delighting in her ornaments more than in her lord! And this would only be a faint emblem of the bride of the Lamb delighting herself in *her* ornaments—the outward manifestations of the Spirit apart from her Lord, who had given them.

Before this, I had formed the acquaintance of a very pious lady—older than myself, and of longer experience in the Christian life. She was quite a staid and sober-minded person, greatly prejudiced against Mr Irving and his people, on account of the doctrine of *the humanity*, as he, Mr Irving, had taught it. This I knew very well, and also that she avoided me because of my warm attachment to him. In the providence of God, she had come to reside in the family of friends of my own for a season. These were also members of Mr Irving's church. I knew she had consented to visit them, provided she should be excused attending the church in Regent Square, and also from visiting me. I felt convinced she was a child of God, and I saw that the enemy had reared up a wall between us. And if that were broken down, I felt assured God would be glorified. I knew she would prove a very precious Christian friend, as she knew the Lord not in word only, but in truth. I could not account for being so drawn to her, notwithstanding of her determination to avoid me. This latter in no degree moved the flesh in me; on the contrary, I was the more drawn to her, believing it was just the enemy seeking to keep God's children apart, which he will ever strive to do, but in vain, for the Spirit will draw the elect together; they cannot be separated, except, it may be, for a season.

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Jesus hath prayed for them that they all may be one, even as the Father and the Son *are one.* Mysterious union! One life from the Head, flowing through the body, shall cement member to member.

I waited upon the Lord concerning this dear lady, Miss F., who was so unwilling to have fellowship with me, remembering His promise, "Whatsoever ye shall ask," &c. I besought Him to rend the veil which hung between us, for His own glory, and I waited much upon Him about this matter. I waited not in vain, for in a few days I was led to call on her. Our conversation quickly turned to matters of importance, and she herself introduced the subject of the human nature of our Lord. I was glad of this, and, taking our Bibles, we explained to each other our sentiments on this vital point. Miss F. seemed to feel we were of one mind in this, but could not reconcile what we both held with the doctrine Mr Irving taught. At that time I could not believe Mr Irving to be in error, although I could not reconcile many of the expressions he made use of with the truth as I then held, and still hold on the subject. I thought he intended to convey a meaning different from that which the words he used were capable of bearing. No doubt he lost himself in the depths of argument, leaning to an arm of flesh, not content with the Word of God.

Miss F. came to see me the next day. All prejudice seemed gone. I offered her a sermon of Mr Irving's on the subject, preached some time before, and also a letter from Mr Irving, addressed to myself, also on the humanity, which none could say contained one objectionable word. After perusing these she felt satisfied, and after waiting on the Lord for direction, she felt drawn to accompany me to Regent Square the following Thursday morning. She felt greatly refreshed by the service; and passed the remaining part of the day at our house. She discerned unity between us on all points, more especially on the low, dead state of the Church. In the desire that the Lord might quicken her and pour out His Spirit on the thirsty ground, we agreed to pray together. Our communion that day was very precious. We felt closely knit together, more closely than we could have conceived. And from that day we have been united in one spirit. We meet daily for prayer, remembering His promise, "If any two of you shall agree as touching anything ye shall ask, it shall be done unto you." This continued at least two months—as long as she remained in the house of my friends. And now that she is removed to the Netherlands, she writes of those few weeks as being to her the most refreshing and precious season she ever enjoyed. These sacred meetings, where we joined together in prayer, were indeed blessed to our souls. Then it was the gift of prophecy was first bestowed upon me. Though all stumbled because of this gift, Miss F. stumbled not: she remained firm and unshaken concerning my Father's work in me. She had proved it from the beginning. She knew it to be of God from the effect produced on her own soul, and the truths opened up by the Spirit when present. One morning when we concluded our meeting, I remembered we had omitted to pray for the family with whom Miss F. lived. We

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knelt down again, and I began to pray for the lady, Mrs A——, who was our mutual friend; when the Spirit flowed into me, shedding over me the deepest *grief*. The flesh withered under this power. I was made feel deeply these words, which express the grief of our Lord—"By reason of the voice of my groaning, my bones cleave to my skin." The Spirit was manifested in a voice of *groaning*, which the flesh could not restrain—a voice mighty in intercession before the Father. The Spirit seemed in agony over this dear lady, and the words uttered were to the effect, that the Father would suffer her no longer to grieve His holy Spirit. There were very few words given, only the voice of sorrow continued. I could not restrain it, for my body was broken down under this solemn grief; and the mighty power in me when I rose from my knees, my hands and my whole body were cold as clay. The bones cleaving to the skin by reason of the voice of my groaning. My dear friend was, with myself, greatly humbled and solemnised before the Lord. She bowed herself down before Him, and confessed herself unworthy to hear the voice of His Spirit through His handmaid. She prayed for discernment concerning the spiritual condition of our friend, over whom His Spirit was grieving so deeply. On returning to the house, Miss F. was informed that Mrs A—— was in bed. She hastened to her, and found her, not ill in body, but greatly troubled in mind. For the first time she opened her mind to Miss F., telling her of the conflict which was raging in her soul. She said that now she felt the beginning of the torments of hell. She had for a long time been tempted to flee away from God. For some time she could not hear the Spirit named without feeling the risings of opposition kindling in her heart; far less could she pray for His influence. She told Miss F. that now she quite dreaded me; fearing I might be used of God to speak to her. She had always loved me, she said; but now she feared to be near me, as she feared to draw nigh to God. She stated her husband had entreated her to make her case known to Mr Irving, their minister, and request his prayers, and those of the church in her behalf; but this she could not do. She thought it would break her heart. But now she was weary of her heavy yoke of bondage, and longed to be set free. She wished Miss F. at once to make her sad state known to Mr Irving, and request him to visit her. In the meantime I had no rest in the Spirit. The *grieved* Spirit continued mighty upon me. Long before this I prayed for distinct discernment between the flesh and the Spirit, I saw from the Word of God this discernment was given to the early Church; and I believed the Lord was willing to bestow the same boon upon me. I prayed for the unction from the Holy One, by which I should know all things; by which I should have the very mind of Christ in me. This was the first case in which I was brought into the secret of the Lord *purely by the Spirit*. The most distinct discernment between the flesh and the Spirit was given. The Spirit flowed in power as a distinct life altogether. Well expressed as the rushing of a mighty wind. On the day of Pentecost this power is thus described as so descending and filling

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the house; and so the vessels. Even so did I experience the flowing of this power shedding over me this deep and solemn grief.

When my husband returned from the city he was surprised to find me so broken down. I told him the cause; and after dinner we engaged in prayer for our friend. Indeed the Spirit in distinct power was heavy upon me all the evening in intercessions with the Father for her. I could not cease to pray. Her case was quite the *burden* of the Spirit laid upon me, as the burdens were laid on the prophets of old. The next day my dear friend, Miss F., came early, and told me all that had passed with Mrs A—— the day before. We again engaged in prayer specially for her. Miss F. was afterwards remarking that it must be the hardness of her heart, when, in the power of the Spirit, I was made speak to her, saying, "It is not against flesh and blood, but against spiritual enemies she has to contend; but the Lord will be glorified in her deliverance. He is mightier than all the powers of the enemy." My friend, Miss F., was called upon to continue in prayer for her in the name of Jesus, and the Father would hear and answer, &c. This was the first utterance through me by the Spirit's power, the words being distinctly brought and spoken by the Spirit. The previous day a few words were uttered, viz., "that she might be permitted no longer to grieve the Spirit." These were distinctly spoken by the Spirit, but this was the first in prophecy, which is for edification, exhortation, and comfort. Miss F. was greatly comforted by this gracious promise, because she had been desponding on account of the lamentable state of her friend's mind towards God.

January, 1832.—The next day Miss F. went, by the request of Mrs A——, to inform Mr Irving of all that had taken place—she did not come to me at the usual hour, and having no rest in the spirit, I felt drawn to go to see my afflicted friend, although I knew she feared to meet me. I was just thinking of what I should say if she told me of the state of her mind, when the word of the Lord was powerfully brought to me, "I will be a mouth and wisdom to thee." I instantly gave my heart to prayer and thanksgiving. I cast myself entirely upon the Lord, resting in His faithful word. When I reached the house, Miss F. was just returned from seeing Mr Irving. Our friend told me of her awful state of mind; indeed, she seemed to be most unhappy; her countenance bespake this; and the expressions she used were painful in the extreme to listen to; indicating that the misery she felt was a foretaste of the place of torments. Miss F. proposed prayer. At first there seemed a shrinking back on the part of our friend, but at length she yielded. After Miss F. had prayed very sweetly, being much in the Spirit, I felt drawn to pray before rising from my knees. I felt the flesh laid still and passive, because of my nearness to God. I was drawn up in the Spirit, as it were, to God and to His throne. My voice was lifted high, as well as my soul, until it swelled very high, and very melodious and clear—distinctly the awe-inspiring voice—words being brought with it, purely of the Spirit. I was then made to turn to my friend, who was near,

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and to speak to her, as it were, from the throne, solemnly, very solemnly, and in a most pathetic manner. It seemed to be the very meltings of the holy love of Jesus poured upon her. After I had been made to tell her how deeply she had grieved the Lord, she was exhorted to return to His bosom, and wander no more from Him; to humble herself before His footstool, and plead to be washed in His blood; and much more was spoken, flowing, as it were, in one breath, yet with distinctness and deliberation—that is to say, without any apparent haste. When this was over, I was left without the slightest movement or exhaustion, perfectly still and composed, just as if I had not spoken at all. My afflicted friend then came to me, and embracing me, she said, "She had been greatly drawn to me from the moment I had begun to speak to her in the power of the Spirit. Instead of being afraid, she was drawn to me as by the power of attraction. She felt it was indeed her Saviour's voice, the voice of the good Shepherd calling her into the fold." We parted very much united in the Lord. The following day she set apart for fasting and prayer. I went again to see her, and was made, in the Spirit, to rejoice over her, and again to exhort her. After this she asked Miss F. to pray, which she did, and then Mrs A—— herself lifted up her own voice unto her Father; she prayed in a very sweet and humble manner, pleading with Him to pardon all her backslidings and sins, to cleanse her, and sanctify her by His holy Spirit, &c. While she prayed, I was rejoicing over her in the Spirit. The joy felt over her was as exceedingly great as the *grief* had been *deep*. I was made sing, and give thanks, and praise the Lord, for a length of time in the manifested power of the Holy Ghost. The music of heaven was again restored to me. [It had been withdrawn from the time I so sang when my husband was present.] I was made enter into the joy of heaven over the repenting sinner. Nor did this joy soon pass away. It continued to flow for many days and weeks in manifestation, in very rich music. The words, likewise, flowing with it, in poetry adapted to the music. There was greater melody and beauty in this than in any gift we had yet heard. It was, therefore, all the more dangerous, lest it should become pleasant to nature; and the flesh be quickened into life again. I was, on that account, constrained to plead with my Father the more earnestly, to make me very humble, to lay me in the very *dust*, to keep me watchful unto prayer, lest I should enter into temptation. I was led to plead mightily for the crucifixion of my flesh, lest it should live, and seek its own glory in this gift of the Holy Ghost. I was daily taught to lie in the dust before God, for I saw so clearly that the outward glory—the manifested Spirit—was so extremely dangerous, through the vanity, weakness, and sinfulness of the flesh, lest we should be led into the admiration of the gift itself and consequently depart from Jesus; delighting in the ornaments He puts upon His bride, instead of delighting only in Himself. From my own experience, I have been deeply impressed with the conviction that the gifts had been withdrawn from the early Church because she had delighted in her gifts; and this had

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led her to apostatise from Jesus. I felt, on account of the *beauty* of the manifested Spirit in myself, that flesh and blood was in great peril of seeking its own glory in such manifestations, and thus draw us back from pressing forward to the mark of our high calling, which is conformity to Him who was crucified and rose again. The snare which the enemy lays for God's children is to draw their eyes away from the Cross, through which alone all blessings flow to the children of men. But God was very gracious to me, in teaching me how dangerous it was to look away from my Saviour's cross; and in making me feel, as His Spirit was revealed in me, all the more deeply, my great need of sitting constantly at the feet of my beloved Lord; and in giving me such a spirit of intercession for the utter death of the *carnal mind.* There was quite a trembling before God, lest He should be robbed of His glory by the worm He had formed. Indeed, the depths of the mind of God, concerning the death of the old life, into which I was led at this time, can never be described. It was purely of the Spirit,—flesh and blood cannot enter into it. I felt, indeed, that nothing could save me from falling but the death of the flesh. I saw that the *man of sin* stood revealed with outward powers—dazzling to nature, but destitute of inward grace. This difference should distinguish him and his followers from the followers of the Lamb. These should have their Father's name written in their foreheads, which I believe to be just—conformity to the image of Jesus—the graces which are the fruit of the Spirit. The elect of God shall have the living Christ dwelling in them, and can have no fellowship with those who are lacking in this. "Though they should speak with the tongues of men and of angels, if they have not charity," what communion can there be between them? For what fellowship hath light with darkness? And love is light, for he that loveth his brother abideth in the light; but he that loveth not his brother is in darkness. Again, beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. This fruit of the Spirit, *love*, was shown to me to be the richest of all, because God is love. I was led to see its excellence above all the gifts, and to desire that it should dwell richly in me. I was led to wait most earnestly upon my Father, that His love might be perfected in me. I long to be like Jesus in thought, word, and deed; just to be made light in the Lord; a new creature after the *image of Jesus.* Holiness and grace were precious, very precious in my light. Never so precious as when brought into comparison with the gifts. And after I had become a partaker of power, I longed, more and more, for *grace* and *holiness.* I felt power was extolled where I worshipped in a manner which to me was almost alarming, and *grace* too little sought after, and too little brought forward, as the more excellent way. But I had, at that time, little or no intercourse with any connected with the church in Regent Square. We kept quiet and alone.

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The Apparition of Samuel.

1 Sam. xxviii.

The case of Samuel's appearing is one on which great diversity of opinion has always existed among expositors, and is likely to exist while the world stands. The three principal theories which have been presented are these:—(1.) That it was Satan personating Samuel; (2.) That it was Samuel in spirit, actually called forth—not by the witch of Endor, but by the miraculous power of God, who commissioned him to denounce Saul, &c.; (3.) That it was a cheat and juggle of the sorceress, either with or without the aid of ventriloquism;—the second is the one which we hold, and in support of it observe—

1. The fact that *the speaker claimed to be Samuel* by referring to what the Lord had spoken by him to Saul on a former occasion, *and the repeated affirmations of the inspired historian that Samuel spake unto Saul*, cannot, we think, by any fair criticism be set aside. That the language is not metaphorical is obvious from the law of the metaphor, that the name of the subject of the figure, or that to which it is applied, is always used in its literal sense, and the figure lies wholly in the affirmative part of the proposition. Thus when the Scriptures speak of the sun as rising or setting, an affirmation is made respecting the sun which modern science has shown to be incompatible with its nature; and therefore we regard the expressions as metaphorical. The figure, however, lies in the predicate—not in the subject: it is the literal sun of which the affirmation is made. So when we read, "And *Samuel said unto Saul*" (1 Sam. xxviii. 15), if it be claimed that the language is tropical, and the figure the same as in the phrase "the sun rises," it follows that it is of Samuel—not of Satan or something else—that the affirmation is made, and the presence of Samuel in the scene must in some way be recognised.

2. The truthfulness of the predictions uttered shows that it was not a mere juggle of the Pythoness. As Stackhouse, in his "History of the Bible," remarks: "Suppose her to have been ever so great a politician, and ever so intimate with what had passed between Saul and Samuel heretofore, ever so well assured that God had rejected him and elected David in his stead; yet how could she come to the knowledge of this, viz., that the battle should be fought the next day, the Israelites be routed, Saul and his sons slain, and their spoils fall into the enemy's hands, since each of these events (even in the present situation of Saul's affairs) were highly casual and uncertain? For might not this prince lose a battle without losing his life? Or, if he himself fell in the action, why must his three sons be all cut off in the same day? Whatever demonstration of innate bravery he had given in times past, after such severe menaces as he now received from the apparition, prudence, one would think, would have put him upon providing for his safety, either by chicaning with the enemy, or retiring from the field of battle, without going to expose himself, his sons, and

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his whole army, to certain and inevitable death. These are things which no human penetration could reach, and which only He who is the absolute and Almighty Ruler of all causes and events could either foresee or predict."

An attempt has been made to show that some of the predictions were false. The record says, "*Then said Samuel* . . . to-morrow shalt thou and thy sons be with me" (verses 16, 19); but it is affirmed that the battle in which Saul fell was not fought on the day following the interview with the apparition. To this it might be replied: were this proved, it would only be necessary to show that the word rendered "to-morrow" is the same that is rendered "to come," in Gen. xxx. 33; and "time to come," in Exod. xiii. 14; Deut. vi. 20; Joshua iv. 6, xxii. 27, &c.; and "the meaning may be no more," as Bishop Patrick remarks, "than very shortly thou shalt be as I am, that is, dead." But we are of the opinion of many of the most judicious commentators and chronologers that Saul's death did occur on the morrow. "The Jewish day begun at sundown, and therefore 'to-morrow,' strictly speaking, would be on the day commencing at the sundown that should follow the night of Saul's visit, and which would correspond with our 'day after to-morrow.'" Or, if the Jewish mode of reckoning is objected to, as Matthew Henry observes, "supposing it was now after midnight, I see not but it may be taken strictly for the very next day after that now begun." We believe there is no good reason for asserting that the death of Saul did not occur at the time designated by Samuel.

Again it is objected, that *all* Saul's sons were not slain in the battle, for subsequently one of them was made king (2 Sam. ii. 8-10). Very true, but the prediction is not thereby falsified. In 1 Sam. xiv. 49, we read: "Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua," but not a word is said of Ishbosheth. Is the history false? Who believes it? "These," says Bishop Patrick, "were only fit to accompany him in his wars, and upon that account are only mentioned here, and xxxi. 2, though he had another son (Ishbosheth), who is mentioned in 1 Chron. viii. 33, under the name of Esh-baal." The prophecy of Samuel, therefore, has only reference to Saul's sons who were in the army; and that these did fall with their father, and at the time specified entered Hades, where Samuel and all the dead are (though they might be there as far removed from each other as the rich man was from Lazarus—Luke xvi. 22, 23), is thus testified: "Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa. . . . So Saul died, and his three sons, and his armour-bearer, and all his men, *that same day together*. And when the men of Israel that were on the other side of the valley . . . saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them" (1 Sam. xxxi. 1–7).

3. It is reasonable to conclude that the witch and her confederate—

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if she had one—would have acted contrary to what they did, if it were all mere deception. That the Pythoness had any power over the spirit of Samuel, or any other good man, no sensible person can for a moment suppose; yet she pretended to have; and how much she may have *lied* in her statements of what she saw, we know not. What *she* says, and what the Holy Ghost affirms, are very different things. That God interposed, to the alarm and confusion of the necromancer (as he did in the case of Balaam with Balak), and, through Samuel, showed Saul that the fate which his disobedience had brought upon him was determined, that the decrees of heaven could not be reversed; that there was no procuring of aid against Jehovah's power, and no fleeing from His presence—is not improbable. "But," as Stackhouse says, "those menacing predictions, how proper soever for a messenger sent from God to utter, were highly imprudent either in the witch's or her accomplice's mouth: for since they knew nothing of futurity, and were, at the best, but put to conjecture, it is much more reasonable to believe that at such a juncture as this they would have bethought themselves of flattering the king, and giving him comfort, and promising success, and not thundering out such comminations against him as might probably incense him, but could do them no good. They could not but know that the temper of most kings is, to hate to hear shocking truths, and to receive with the utmost despite those that bring them ill news; and therefore it is natural to suppose, that had these threatening replies been of the woman's or her confederate's forming, they would have given them quite another turn, and not run the hazard of disobliging the king to no purpose, by laying an additional load of trouble upon him. The truth is, the woman, by her courteous entertainment of Saul, seems to be a person of no bad nature; and, therefore, if she had an accomplice, who understood to make the most of his profession, his business, at this time, must have been to soothe and cajole the king, which would both have put money in his pocket, and saved the credit of his predictions. For, had he told him of success and victory, and a happy issue out of all his troubles, he and the woman would have been sure of reputation, as well as further rewards, in case it had happened to prove so; and if it had not (since no one was privy to their conversation) the falsehood of the prediction upon Saul's defeat and death, must, in course, have been buried with him."

About twelve years ago the subject of the apparition of Samuel was fully discussed in the *Herald*, and to that discussion we would refer our readers who have wisely saved their papers, and who want to investigate the matter farther. It was then remarked:—

"When we first examined this question, some time since, it was with the hope that the language might be so interpreted as to dispense with Samuel's presence; for the Spiritualists make much of this (though they have little reason for so doing); and the reality of Samuel's presence here is not necessary to prove the consciousness of the departed; but we find, independent of all that Saul, the woman, or the apparition said, that the inspired writer affirms 'the woman saw

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Samuel;' that 'Saul knew that it was Samuel;' that 'Samuel said to Saul;' again, that 'then said Samuel;' and that 'Saul was sore afraid because of the words of Samuel.' These *five* positive declarations of the inspired penman, together with the claim of an apparition which uttered truthful prophecy that it was Samuel, its rebuke of Saul for his disobedience of Jehovah, its utterance of clear, truthful predictions, which neither human nor diabolical wisdom could foresee, or fulfil, and their minute accomplishment in time and manner, constitute an irresistible argument in support of the reality of Samuel's presence. These concurrent declarations and circumstances seem to amount to an absolute demonstration; and it will be very difficult to frame language that shall more positively assert anything, or be less equivocal."—*American Paper.*

Man's Earth.

Man's earth, we are told, is a globe in form, some eight thousand miles in diameter, and twenty-five thousand miles in circumference, hung out in the aerial space "upon nothing," turning upon its axis once in every twenty-four hours, plunging on through the deep abyss of space in an annual orbit about a great central sun at the rate of nineteen miles each second; three-fourths of its surface being vast oceans of water, and only fifty million square miles, or one-fourth of its surface, being land, and much of this being desert or mountainous, both unfertile and uninhabitable.

Moreover, modern science also teaches that this globe is an enormous "terrestrial bombshell." It is claimed as demonstrable by a majority of noted geologists that all of its hidden interior, save only about twenty or thirty miles of the outer surface, is an intensely heated mass in a condition of molten fluidity, agitated, restless, and rolling its fiery waves hither and thither age after age, incessantly seeking with a terrible expansive power an outlet to diffuse its igneous elements over the surface and into the atmosphere. On this thin, rocky film, or outer surface, dwells a fallen, sinful, and dying race of mortals, numbering over thirteen hundred millions of souls; the slender partition separating them from the mysterious hell just under their feet, being in comparison with the whole earth's diameter, only one four-hundredth part of the whole.

Startling fact! alarming conclusion! Is it any wonder that the surface-crust quakes, and tosses, and undulates perpetually beneath our tread? Is it any wonder that the volcanic mountains smoke, and tremble, and burn in the struggle to disgorge the incandescent lake within? Is it any wonder that great cities, and whole countries, and populous villages, and multitudes of human creatures that move upon

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this dangerous surface, are ever and anon smitten with destruction, and go down shuddering with fear in the mighty ruin?

Is it any wonder that thinking, sober people have from the earliest ages looked for a final, awful convulsion and a burning day? Is it not rather a greater wonder that such a day has not sooner arrived? And to what restraining power are mortals, thus situated, indebted for the long delay, but to an almighty, wise, good, and merciful God, who bears patiently with His rebellious children, and who holds the great globe and all the universe in the hollow of His hand?

The discussion and philosophy of these fearful mundane agitations termed earthquakes, may be thought by some to belong more properly to the domain of physical and geological science, rather than to a scriptural disquisition; but a phenomenon so often noted and marked in the sacred writings, cannot be ignored by the Christian, and thrown over into the sphere of mere worldly wisdom, as if it were wholly and solely a matter of speculation, and no part of the revelation of God. All true science waits upon the Bible and the Bible's author. These throbbings and quiverings of our planet are noticed in some fifty places both in the Old and New Testament, being set forth in the most striking manner in the inspired language of the holy men who record and predict them, as the acts of Jehovah, the demonstrations of His power, the inflictions of His judgments, the omens of evil days, the accompaniments of extraordinary national changes. Especially are they to be regarded by the Church of Jesus as signals of the approaching end of the age and as tokens of the physical dissolution and coming new birth of our habitable world.

It matters not that secondary causes produce earth's quakings. All animate and inanimate nature, as well as the angels around the throne, are but God's servants and messengers, and in the Bible all the mighty acts performed by his agents are ascribed to God himself. Earthquakes and atmospheric convulsions are but the ague-fits of a shattered globe writhing under the blighting curse of its Maker on account of sin (Gen. iii. 17; Isa. xxiv. 5, 6). They are the groans of a marred and yearning creation (Rom. viii. 19–23) longing for deliverance from the trail of the Satanic serpent who produced the immense ruin, and who, since the fall of man and the loss of Eden, has claimed the Air for his royal seat (Eph. ii. 2), the Kosmos as his kingdom (Matt. iv. 8; Luke iv. 5, 6), and the whole human family as his servants and vassals (1 John, v. 19), and who reigns by Divine sufferance as the "prince of this world," κοσμος (John xiv. 30), and the God of this age, αιωνος (2 Cor. iv. 4). And the Scriptures teach that the whole history of the world from Eden to the consummatiom is one long, burdening, usurped domination of sin and evil, and that the kingdom of God and of Christ is yet to come (Job ix. 24; Dan. vii. 21, 22; Matt. xiii. 37, 41).—*American Paper.*

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Twenty Solemn Messages for the World.

1. That in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.—1. Tim. iv. 1.
2. Unclean spirits were to go forth to deceive the nations just before the coming of Christ as a thief.—Rev. xvi. 14-16.
3. Iniquity was to abound and love wax cold when the end was near.—Matt. xxiv. 12.
4. Evil servants were to say, "My Lord delayeth His coming," and eat and drink with the drunken, just before the judgment-day.—Matt. xxiv. 48.
5. Men were to be saying peace and safety when sudden destruction is coming upon them.—1 Thess. v. 1–3.
6. The world was to be careless at Christ's coming as when destroyed by the flood in Noah's days.—Matt. xxiv. 37–39.
7. Men were to be sinful and secure as they were at Sodom's overthrow.—Luke xvii. 28, 29.
8. In the last days scoffers were to come, walking after their own lusts, saying, "Where is the promise of His coming?"—2 Peter iii. 3, 4.
9. The church were to be like virgins slumbering and sleeping before the Bridegroom came.—Matt. xxv. 1–5.
10. Christ was to come suddenly as the lightning's flash.—Matt. xxiv. 27.
11. Fearful sights and great signs from heaven were to foreshadow His coming.—Luke xxi. 11.
12. There were to be great earthquakes in divers places.—Luke xxi. 11.
13. There was to be distress of nations with perplexity, the sea and the waves thereof roaring, near the end.—Luke xxi. 25.
14. The nations were then to be angry and prepare for war.—Rev. xi. 18; Joel iii. 9–16.
15. Many were to run to and fro, and knowledge was to be increased, at the time of the end.—Daniel xii. 4.
16. The gospel was to be preached in all the world, and the end was then to come.—Matt. xxiv. 14.
17. The Church were taught to be ever looking for that blessed hope of Christ's appearing.—Titus ii. 12, 13.
18. They that are ready will then go in to the marriage of the Lamb.—Matt. xxv. 10.
19. Therefore Christians ought to be always watching for the coming of their Lord.—Mark xiii. 32–37.
20. And sinners are commanded to repent and prepare to meet their Judge.—Acts iii. 19; Acts xvii. 30, 31.

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The Cherethims.

Ezek. xxv. 16, "I will cut off the Cherithims," says our translation; the Septuagint renders it *Cretans*, differing in this from other ancient versions, who all translate the word *Cherethim*, not recognising it as a proper name. There is a curious passage in Tacitus (Hist., Book v., ch. 1) connected with this, in which he ascribes a Cretan origin to the Jews. For an inquiry into this tradition, in connexion with the above passage in Ezekiel, see Brun's Com. in Tac. Hist.

The Last Days.

The Apostle Paul declares: "In the last days perilous times shall come" (2 Tim iii. 1-7), because men shall be—1. Lovers of their own selves; 2. Covetous; 3. Boasters; 4. Proud; 5. Blasphemers; 6. Disobedient to parents; 7. Unthankful; 8. Unholy; 9. Without natural affection; 10. Truce-breakers; 11. False accusers; 12. Incontinent or immoral; 13. Fierce; 14. Despisers of those that are good; 15. Traitors; 16. Heady; 17. High-minded; 18. Lovers of pleasure more than lovers of God; 19. Having a form of godliness; 20. Denying the power thereof.

Reviews.

Biblical Commentary on the Old Testament: The Twelve Minor Prophets. By C. F. Keil, D.D. Edinburgh: T. & T. Clark. 1868.

We do not mean to criticise this elaborate commentary, which contains a very great deal of learned and useful matter. We mean merely to use it for our own purposes, and to extract from it what bears on the prophetical points discussed in our Journal. We give, accordingly, a page or two from the exposition of the 14th of Zechariah, in which Keil seems to steer a middle course between the literal and the allegorical.

"This time the Lord will come to the help of His people. Ver. 3. 'And Jehovah will go forth and fight against those nations, as in His day of battle, on the day of slaughter. Ver. 4. And His feet will stand in that day upon the Mount of Olives, which lies to the east before Jerusalem; and the Mount of Olives will split in the centre from east to west into a very great valley, and half of the mountain will remove to the north, and its (other) half to the south. Ver. 5. And ye will flee into the valley of my mountains, and the valley of the mountains will reach to Azel, and ye will flee as ye fled before the earthquake in the days of Uzziah king of Judah. And Jehovah my God

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will come, and all the saints with Thee.' Against those nations which have conquered Jerusalem the Lord will fight כְּיוֹם וגו', as the day, *i.e.*, as on the day, of His fighting, to which there is added, for the purpose of strengthening the expression, 'on the day of the slaughter.' The meaning is not 'according to the day when He fought in the day of the war,' as Jerome and many others suppose, who refer the words to the conflict between Jehovah and the Egyptians at the Red Sea (Ex. xiv. 14); for there is nothing to support this special allusion. According to the historical accounts in the Old Testament, Jehovah went out more than once to fight for His people (cf. Josh. x. 14, 42, xxiii. 3; Judges iv. 15; 1 Sam. vii. 10; 2 Chron. xx. 15). The simile is therefore to be taken in a more general sense, as signifying 'as He is accustomed to fight in the day of battle and slaughter,' and to be understood as referring to all the wars of the Lord on behalf of His people. In vers. 4 and 5 we have, first of all, a description of what the Lord will do to save the remnant of His people. He appears upon the Mount of Olives, and as His feet touch the mountain it splits in half, so that a large valley is formed. The splitting of the mountain is the effect of the earthquake under the footsteps of Jehovah, before whom the earth trembles when He touches it (cf. Ex. xix. 18; Judges v. 5; Ps. lxviii. 8; Nah. i. 5, &c.) The more precise definition of the situation of the Mount of Olives, viz., 'before Jerusalem eastwards,' is not introduced with a geographical purpose,—namely, to distinguish it from other mountains upon which olive trees grow,—but is connected with the means employed by the Lord for the salvation of His people, for whom He opens a way of escape by splitting the mountain in two. The mountain is split מֶחֶצְיוֹ מִזְרָחָה וָיָמָּה, from the half (*i.e.*, the midst) of it to the east and to the west, *i.e.*, so that a chasm ensues, which runs from the centre of the mountain both eastwards and westwards; so that the mountain is split latitudinally, one-half (as is added to make it still more clear) removing to the south, the other to the north, and a great valley opening between them. Into this valley the half of the nation that is still in Jerusalem will flee. גֵּיא הָרַי is the accusative of direction (Luther and others render it incorrectly, 'before the valley of my mountains'). This valley is not the valley of the *Tyropœon*, or the valley between Moriah and Zion (Jerome, Drus., Hofm.), but the valley which has been formed by the splitting of the Mount of Olives; and Jehovah calls the two mountains which have been formed through His power out of the Mount of Olives *hârai*, 'my mountains.' Nor is it connected with the valley of Jehoshaphat; for the opinion that the newly-formed valley is merely an extension of the valley of Jehoshaphat has no foundation in the text, and is not in harmony with the direction taken by the new valley,—namely, from east to west. The explanatory clause which follows, 'for the (newly-formed) valley of the mountains will reach אֶל אָצַל,' shows that the flight of the people into the valley is not to be understood as signifying that the valley will merely furnish the fugitives with a level road for escape, but that they will find a secure place of shelter in the valley. *'El 'Atsal* has been taken by different commentators, after Symm. and Jerome, in an appellative sense, 'to very near,' which Koehler interprets as signifying that the valley will reach to the place where the fugitives were then. This would be to Jerusalem, for that was where the fugitives were then. But if Zechariah had meant to say this, he could not have spoken more obscurely. *'Atsal*, the form in pause for *'âtsēl*, as we may see by comparing 1 Chron. viii. 38 and ix. 44 with 1 Chron. viii. 39 and ix. 43 (cf. Olsh. *Gramm.* § 91, *d*). is only met with elsewhere in the form אֵצֶל, not merely as a preposition, but also in the name בֵּית־הָאֵצֶל, and is here a proper name, as most of the ancient translators perceived,—namely, a contracted

form of בֵּית־הָאֵצֶל, since בֵּית is frequently omitted from names of places constructed with it (see Ges. *Thes.*, p. 193). This place is to be sought for, according to Mic. i. 11, in the neighbourhood of Jerusalem, and according to the passage before us, to the east of the Mount of Olives, as Cyril states, though from mere hearsay, *κώμη δὲ αὔτη πρὸς ἐσχατιαῖς, ὡς λόγος, τοῦ ὄρους κειμένη.* The fact that Jerome does not mention the place is no proof that it did not exist. A small place not far from Jerusalem, on the other side of the Mount of Olives, might have vanished from the earth long before this father lived. The comparison of the flight to the flight from the earthquake in the time of king Uzziah, to which reference is made in Amos i. 1, is intended to express not merely the swiftness and universality of the flight, but also the cause of the flight,—namely, that they do not merely fly from the enemy, but also for fear of the earthquake which will attend the coming of the Lord. In the last clause of ver. 5, the object of the coming of the Lord is indicated. He has not only gone forth to fight against the enemy in Jerusalem, and deliver His people, but He comes with His holy angels, to perfect His kingdom by means of the judgment, and to glorify Jerusalem. This coming is not materially different from His going out to war (ver. 3); it is not another or a second coming, but simply a visible manifestation. For this coming believers wait, because it brings them redemption (Luke xxi. 28). This joyful waiting is expressed in the address 'my God.' The holy ones are the angels (cf. Deut. xxxiii. 2, 3; Dan. vii. 9, 10; Matt. xxv. 31), not believers, or believers as well as the angels. In what follows Zechariah depicts first of all the completion secured by the coming of the Lord (vers. 6–11), and then the judgment upon the enemy (vers. 12–15), with its fruits and consequences (vers. 16–21)."

An Introduction to the New Testament. By F. Bleek. Vol. I. Edinburgh: T. & T. Clark. 1869.

Our readers will find here very valuable information as to the various introductory matters connected with the New Testament. But we take it up merely to quote a page relating to 1st Thessalonians, and the references there to the Lord's coming.

"There were some who seemed disposed to give up labouring for their own support, and were consequently becoming burdensome to the brethren, and encouraging an irregular mode of life. This disposition was owing in some degree to a belief in the Lord's speedy return in glory, and the consequent passing away of the existing order of things, and setting up of God's kingdom. As this expectation of the second advent was universal and most vivid in the apostolical age, so Paul's own preaching at Thessalonica seems to have pointed to it as the perfecting of God's kingdom, when Christ should reign as Lord and King of all. It was this characteristic in his preaching that gave the Jews occasion to accuse him as they did before the magistrates (Acts xvii. 7). It was, however, to this part of his doctrine that the Thessalonian believers felt chiefly attracted, and the hope of the Lord's speedy return became specially dear to them. In the form it took among them, it was fostered by certain fellow-believers who claimed to be prophets, and whose inspiration was not fictitious, but nevertheless was mixed up with much that was fanatical and carnal (1 Thess. v. 19–21; 2 Thess. ii. 2). Thus the Church became troubled as to what would become of the brethren who should have fallen asleep before the second advent took place. These things, then, Paul

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had in mind, when, shortly after hearing of them from Timothy, he wrote this First Epistle to the Thessalonians.

"In the first half of his epistle (chap. i.–iii.) the apostle expresses his joy and thankfulness to God for the blessing vouchsafed to his preaching among them, and for the stedfastness of their faith amid great tribulations; also his longing to see them, and prayer to the Lord that He would increase their love and establish their hearts in holiness. He then adds (iv. 1–12) exhortations to hold fast in their life the doctrines they had received, especially to flee from all uncleanness, to continue faithfully performing deeds of brotherly love towards one another, to lead a peaceable life, and to earn whatever was necessary for their support by the work of their own hands. Then follow (from iv. 13 onwards) instructions on the Lord's coming, the chief purpose of which is to comfort them as to those who had fallen asleep in Christ. On the times and the seasons, however, he continues (chap. v.), there was no need of his writing to them, since they themselves knew well that the day of the Lord would come suddenly and unexpectedly, and therefore he warns them to be always ready to receive Him (v. 1-11)."

The Apocalypse: A series of Special Lectures on the Revelation of Jesus Christ. By J. A. Seiss, D.D. Vol. I. Philadelphia: 1869.

Dr Seiss is a calm, able, and learned expositor of the prophetic Word. All that he writes deserves to be studied. Our readers will find this true in regard to the present volume, whether they altogether agree with it or not. Dr Seiss is a very decided and uncompromising millennarian; and yet in so being he shows two things very clearly: first, that he is in harmony with the church of the first three centuries; and secondly, that he is not opposed to one single article in any of the creeds of the Reformed Church. He has the following sentence in his preface:—

"The theological stand-point of the author is that of Protestant orthodoxy. He claims to be in thorough accord with the great Confessions of the early Church and of the Reformation. Contrary to these he has nothing to teach, though he is quite convinced that they have not, in every direction, altogether exhausted the contents of the Scriptures. Their Eschatology, particularly, is very summary, rendering further inquiry and clearer illustration desirable. These Confessions themselves also legitimate and provide for such further investigation of the Divine Oracles. It is contrary both to them and the Scriptures, to undertake to warn off from the study of anything which God has caused to be written for us, provided that no part of settled Christian faith be contravened. Not *against* that whereunto the Church has hitherto attained, but *on the basis of* it, it is the vocation of Christians to go on exploring for the full truth which God has given for their learning and profit."

We only quote further his remarks on the sixth seal, in which the terrors of the great day are very vividly described.

"Storms, earthquakes, eclipses, and unusual phenomena in the heavens, are natural symbols of Divine wrath. The ancients regarded them as auguring and embodying the destroying power and wrath of Deity. They are always and everywhere precursors and prophecies of the forthcoming judgment of God. They are so presented in the Scriptures, and accordingly

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inwrought with all inspired diction. There is also an instinct to the same effect, which has ever lingered with the race, and which cannot be entirely suppressed. Modern science calls it superstition. Savans of earthly wisdom propose to explain all upon philosophic principles, and think to prove to us that neither God, nor His anger, nor His judgments, have aught to do with it. People also have become so enlightened now-a-days, as to be above alarm at strange commotions in the elements or signs in the sky. They have learned better. These things may all be naturally accounted for. Why, a little care might give us tables of them for a thousand years to come, with the days, and hours, and minutes noted. Indeed, men have become so knowing about Nature and her laws, that they do not see much necessity any more for a God at all, much less for any judgment or interference of His in the affairs of the universe. This is the spirit of much that men call science,—a spirit which is working itself into the popular mind, and, sad to say, largely affecting even the theological thinking and teaching of the day. But when the vision of the text comes to be realised, woe to the materialistic, pantheistic, and atheistic philosophies with which men suppose they have rid themselves of the superstitions of antiquity! One flash from the judgment throne will confound them utterly. When the sixth seal breaks, and the vibrations of it are upon the universe, turning sun and moon to darkness and blood, convulsing the firmament, shaking down the stars, and moving mountains and islands from their places, not the ignorant only, but the philosophic and the learned—kings and magnates of science and state, and all classes and kinds of men together, rush from their dwellings, strike for the caverns, cry out like terrified babes, confess to the presence of a Divine Power whose existence their superior learning had put down as a fable, and with one accord now preach and proclaim the advent of a day which they had pronounced impossible! Why this consternation—this change in their way of regarding and treating these advent doctrines—this preaching of the judgment—this trepidation and horror about the day of wrath now? This is not the way they used to deal with this subject. There is a mighty quaking indeed; but earthquakes are all from natural causes! Rather remarkable eclipses truly; but such things are easily explicable on natural principles! An extraordinary star-shower; but these are innocent periodic things which belong to the natural ongoing of the universe! Unusual storms and atmospheric commotions; but they are the results of natural causes? Why, then, this dismay at the sublime activities of nature, which a philosophic understanding should be able calmly to contemplate and really enjoy? Cowardly fools! shall we call them, to break down in the conclusions of their superior intelligence, amid such splendid opportunities for enjoyable scientific observation? Alas, alas, the old superstition is too strong for the modern wisdom! The horror-stricken world—kings, savans, heroes—with strained eyeballs and bloodless lips, fall prostrate and confess that these beautiful activities of nature and her laws, are, after all, somehow linked in with the wrath and judgment of God and the Lamb!

"Nor is it so much the physical prodigies, as what they argue, that renders the dismay so unsupportable. If there were nothing but the convulsions of the body of nature, terrific as they are, there would be a chance for some to endure them without becoming so thoroughly unmanned. But the chief consternation arises, not simply from the outward facts, but from the unwelcome conclusions which they force upon the soul. The physical manifestations may be in the line of physical laws, and in no way contrary to them; but whether miraculous or not, they are so terrific and divine, that they compel the most atheistic to see in them the hands, and arms, and utterances of a Being transcendently greater still; and to feel the demonstration in their souls that He has verily risen up in the fierceness of just indignation against long neglect and defiance of His authority. It is not that nature has ceased

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to be herself, or that the principles of her activities have been repealed, that overwhelms them, but the resistless proof that all her awful potencies, now in such terrific motion, are God's direct powers, aroused and inflamed with His dreadful anger, and charged as heralds and executioners of His almighty wrath. It is not the shaking, the obscured sun, the bloody moon, the falling stars, the recoiling heavens, the moving mountains, so much as the moral truths they flash into the spirit, to wit, that God is on the throne, that sin is a reality, that judgment is come, and that every guilty one must now face an angry Creator. It is not nature's bewildering commotions, for they would willingly have the falling mountains cover them, if that would shelter them from what is much more in their view, and far more dreadful to them. What they speak of is, God upon the throne, the fear of His face, the day of reckoning, and the wrath of the Lamb. These are more than all the horrors of a universe in convulsions. These are the daggers in their hearts—the thunderbolts that rend and rive their souls—the fires that kindle the flames of hell within them.

"And how pitiable and absurd the expedients to which they are driven! Many an opportunity for prayer had they neglected. Always had they contemned such humiliating employment. It did not suit their ideas of dignity, or their theories. But now they pray, and have a grand concert of prayer, in which kings and mighty ones join with the meanest and lowest. They had often laughed and sneered at praying men; but now they all pray. Some prostrate in the dust, some on their knees in dens and caves, some clinging to the trees, and all shrieking out in unison their terror-moved entreaties. O imbecile people! When prayer would have been availing, they scorned and detested it as mean and useless; and now that it is futile, they go at it with a will.

"Still more absurd is the direction in which they address their prayers. Once they considered it folly that man should call on the living God; but now they pray to dead rocks! Once they thought it philosophic to deny that He who made the ear could hear prayers, or that He with whom is the Spirit, and whose is the power, could answer them; but now they supplicate the deaf and helpless mountains!

"And yet weaker and more insane is the import of their prayers and efforts. Beautifully has the Psalmist sung,—'Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee' (Ps. cxxxix. 7–13). Omniscience and omnipresence are among the natural attributes of God. The very things before these people's eyes should have been enough to teach them this. And yet, philosophers as they are, their proposal is to conceal themselves from the Almighty, and so elude His wrath! Often had shelter and peaceful security been offered them in the mercies of the loving Saviour, and as often had they despised and rejected them; but now the silly souls would take the miserable rocks for saviours! Oh the foolishness of men who think it folly to serve God! 'He that fleeth of them, shall not flee away, and he that escapeth of them, shall not be delivered. Though they dig into hell,' saith the Lord, 'thence shall mine hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence' (Amos ix. 1–3).

"These kings and mighty ones of the earth had highly estimated the terrors of death, and tried to restrain and terrify men with fears of them. As shown in the preceding seal, they had been persecutors of the saints, and shed

their blood to silence their testimony. Yet, what they then thought so awful, they are now themselves willing and anxious to suffer; yea, and to go down into everlasting nothingness, as a happy alternative to what they find coming upon them. 'They say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb!' Oh, miserable extremity to which guilt brings men at last! There are those whom these judgments shall not overwhelm. Hid in Jesus and His sheltering grace, they are secure against all such dismay."

The Great Antichrist; Who, When, Where: A Contribution for Anxious Times. By the Rev. W. J. Bolton, M.A. London: Partridge & Co.

We believe that Popery is Antichrist; but we do not believe that it is THE *great Antichrist.* The Antichristian tree was seen growing in the days of the apostles, and of that tree Popery now forms the largest part—stem, branches, and leaves; but the blossoms and fruit are infidelity. The whole world is at this moment leavened with infidelity. Hindooism has become semi-infidel. Mohammedanism has become semi-infidel. Popery has become semi-infidel. Protestantism has become semi-infidel. Three-fourths of the professors of religion in the world (all creeds alike) are infidels, or nearly so. For one conversion to Popery in these ten years there have been a hundred to infidelity. Nobody seems able to stand before this strong delusion. Popery itself is thoroughly leavened with the infidelity of the age; and there is hardly an *ultra-montane* who is not an infidel. Ultra-montanism is the great modern nursery for scepticism. A few years (perhaps less) will show this. Our author's book is one-sided, though good.

Scripture Texts, and Heads of a Sermon, on the Second Coming of our Lord. By the Rev. E. T. Clarke. London: William Hunt & Co. 1869.

A good compilation of texts. The sermon is a very excellent one, so far as its arrangement goes. Here is a page of it.

"The Jews, though 'scattered and peeled,' are still a *distinct* people, in features, manners, customs, and religion, 'dwelling alone, and not reckoned among the nations.' Therefore to be delivered by *miraculous* interposition, manifest to *all people.*

"First proof. See Jer. xxx. 10, to the end of the thirty-first chapter; and remark—

"1st. The vengeance upon their enemies.
"2d. Jerusalem being made 'a joy and glory.'
"3d. Their 'governors' to be 'from themselves.'
"4th. The new covenant.

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"SECOND PROOF. See in Ezek. xxxviii., xxxix. The confederacy against Israel in *their own* LAND, and total overthrow of the *former*. And remark—

"1st. GOD's jealousy burning against the enemies of Israel.

"2d. The wood of weapons of Israel's enemies, to be fuel for seven years also burying of the dead (enemies of Israel) for seven months *in the land of Israel.*

"3d. Feast for *beasts of prey,* also *birds,* upon the dead carcases of the confederates against Israel.

"4th. GOD to be sanctified *before the heathen,* in His people Israel being filled with the Spirit.

"THIRD PROOF. Joel iii. Wherein remark—

"1st. The oppression of Israel by the confederated nations.

"2d. Heathen gathered in the valley of Jehoshaphat.

"3d. Their destruction by GOD, amid awful prodigies.

"4th. Jerusalem's glory, holiness, happiness, and styled 'Jehovah Shammah.'"

Letter to the Saints Meeting at Moscow Hall, Bayswater, and Others Connected with them. From A. M. HULL. London: George Hunt. 1869.

MR DARBY's doctrinal career has been one of rapid and unchecked descent into errors of almost every name. His followers rush down the same steep descent into the same sea of error;—Antinomian, Socinian, Popish, Gnostic error;—all the while speaking and writing as if infallible, as if constituting in their "gatherings" the one and exclusive Church of God. Of the "strong delusion" of the last days they seem to possess a large portion. Departing from the cross of Christ, they find no resting-place, but are carried about with every wind of doctrine. Renouncing atonement by the death of Christ, and justification by His imputed righteousness, they wander hither and thither in search of they know not what, at every stage plunging into new error and dishonouring that Christ whose name they bear. Each week brings some new aberration. The simple gospel has lost its relish, and must be spiced with novelty in order to be acceptable. "High doctrine" or "Ephesian truth" they profess to hold. They occupy a region of spiritual transcendentalism, from which they look down on their ignorant brethren, and smile or frown on them as "babes." Splitting and dividing and sub-dividing; biting and devouring one another; reviling all who differ from them in language which their Diotrephes has taught them, language in the use of which they have but few rivals, except perhaps in political journals; excommunicating without scruple all who adopt not their shibboleth; passing dissentient brethren on the street; refusing to ask a blessing at a meal where the unconverted are present; or to attend a prayer-meeting where all are not Darbyites; compassing sea and land to make one proselyte; skilful as Jesuits in approaching the unwary, and beguiling

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them with words smoother than butter; artful beyond most sects in mystifying their tenets, so that they may deny an unpleasant charge of heresy when made against them ; speaking of themselves as martyrs, and persecuted for righteousness' sake, when honest-hearted Christians tell them the truth to their face; entrapping young converts belonging to other Churches under the show of superior sanctity and separation from the world ; assailing in a style at once unchristian and uncourteous those who differ; and who have exposed their intrigues and heresies ; bewailing the evil of these evil days, yet themselves the standing specimens of some of the worst evils prevailing; rejecting the Sabbath, the law, the ministry;—they exercise their vocation of dividing the Churches and propagating new doctrines without end. We quote the following paragraph from a letter in the *London Record*:—

"As one who has had ample opportunity for witnessing the many uncalled-for religious peculiarities of the Brethren, I cannot see that Mr Croskery is far astray when he states, 'It is well known that a Plymouth Brother will not say grace if all at the table are not believed to be converted.' But I would say in addition to this that I have known a case in which a Plymouth 'Brother' felt compelled to abstain from saying grace, though, as far as man dare judge, all at the table were members of Christ's mystical body, but, alas ! members of the Church of England ! And I would also add, for the information of your correspondent, who esteems many of the Brethren, 'in love for their work's sake,' that I have known several cases in which members belonging to this system (please pardon the word) have positively refused to join with their fellow-believers in Christ in presenting their petitions at the throne of grace because they belonged to the communion of our Scriptural Church. I just wish to state these few observations relative to this peculiar feature connected with the tenets of the Plymouth Brethren. I will not refer to the other statements contained in the excellent pamphlet of Mr Croskery, which your correspondent has designated as 'groundless assertions.' He has not, however, as far as I am capable of judging, sufficiently explained in what respect they are worthy of this title. I quite agree with the words, 'If reproof is needed, it should be spoken in love. May we all pursue after that most excellent grace without which whosoever liveth is counted dead before God.'

They disown the law as a rule of life; they reject the Lord's Prayer; they do not confess sin nor pray for pardon ; as one of them said to a friend who asked whether we ought not to pray for pardon. "What ! shall I, a *saint*, say, God be merciful to me a *sinner*."

No profession of superior holiness, however vehement and sincere, will compensate for the holding of deadly error; no superiority of Christian life can excuse the supercilious airs assumed towards the unfortunate "babes" of all other churches. What the Master looks for is humility, self-distrust, and tender forbearance to those who have not reached the heights of spirituality; and these graces may be searched for in vain among the victims of Mr Darby.

The following specimen of mystification (to call it by no harsher word) is an *attempt* to let the public know what Darbyites hold. We do not profess to understand it. It conceals some of the worst errors of the sect, such as the "unatoning nature of Christ's death," and

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speaks with a vagueness and haziness about others that render a simple understanding of the dogmas professed an impossibility. Possibly the obscurity is not intentional; yet it leaves a bad impression. It appeared in the *London Record* :—

"Brethren hold—

"1. That the righteousness or moral requirement of the law *is fulfilled in Christians, but that they are bound by the authority of all the Word of God*, being not under the law but grace, as expressly taught in Rom. vi. 14, 15; 1 Cor. ix. 20, 21; Gal. v. 18.

"2. That no assemblies of Christians are according to Divine prescription, save those *open to the direct and free action of the Holy Ghost* (as in 1 Cor. xiv.). This does not touch the exercise of individual ministerial gift in preaching and lecturing, &c., which rest on another principle, and are no less scriptural.

"3. That no Christian has the right of ministry, but that those, and those only, who have received a gift from the Lord are responsible to exercise it, to Him, subject to His Word.

"4. That the Lord's-day is of Divine authority.

"5. That what the New Testament calls 'the Church of God' (meaning thereby believing Jews and Gentiles baptized by the Holy Ghost into one body) did not exist before Pentecost, though, of course, there had always been a people of God since the call of Israel, and individual saints from Abel downwards.

"6. That the Church was a known visible society, into which unconverted persons, supposed to be saints at first, might and did creep.

"7. That the Holy Ghost was not yet (meaning thereby himself given, his baptism) till Jesus was glorified. Compare John vii. 39; Acts i., ii.; 1 Cor. xii. 13.

"8. That all are bound to pray to God, though none truly pray but the converted.

"9. That believers ought to confess their sins, and that this is a mockery if it be not done for pardon, *in order to restored communion.*

"10. That repentance, not in the sense of a mere change of mind, but of a hatred of sin, and *a moral judgment by the Holy Spirit* of ourselves as well as of what we have done, has a real place in the preaching of all intelligent brethren.

"11. That the believer is justified by faith, and hence, neither from eternity, nor from the time of Christ's death, *which is a Calvinistic idea.*

"12. That by the obedience of Christ believers are constituted righteous, *their faith being reckoned as righteousness.* 'Brethren' do not hold the tenet that Christ's obedience to the law is imputed to believers; but the denial of it is in no way peculiar to 'Brethren.'

"13. That we are sanctified through the offering of the body of Jesus Christ once for all; but that there is and ought to be also progressive and practical sanctification.

"14. That faith does mean believing in Christ—the soul's reception of God's testimony to His Son—but not (as the Sandemanians and Walkerites say) a mere credence of testimony. So far is this human faith from being sanctioned by 'Brethren,' that no person with such views would be knowingly received. They are more opposed to it than most Christians.

"This, to which I pledge myself, with incomparably better knowledge of 'Brethren' than Mr Croskery or Mr Ashe, will show the worth of their representations. Why not give fair citations from accredited teachers?

"WILLIAM KELLY."

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We give a paragraph from the *British and Foreign Evangelical Review*, in a review of an American Darbyite periodical called the *Christian Quarterly*:—

"A glance at the articles unveils the mystery, and discovers that the editors belong to that class of religionists known under the general term of *the Brethren*; though to what section of the class, whether Plymouthists, Separatists, Darbyites, Newtonites, Walkerites, or what other section, we are not prepared to determine. Among other evidences of this parentage, none is more identifying than the self-concealment and vagueness of profession which we have just adverted to as having puzzled us to make out at first what they were. Though of all sects the most sectarian, the Brethren protest against 'the religion of sects.' Split up into fragments, each having its own crotchet, and each crotchet being ticketed with some man's name, they raise an outcry against all 'human systems and traditions of men.' Separatists in theory and practice, and making it their business to break up all existing communions, they boast of their 'fellowship' and 'catholicity.' And such is the character of the leading articles in the *Christian Quarterly*. Thus, in the article entitled 'An Infallible Church, or an Infallible Book, which?' in the first number, the writer betrays that sneaking fondness towards the Church of Rome, with that manifest bitterness and hostility towards the Reformed Churches, which form the distinctive traits of the sect. Of the infallibility claimed by Romanists, he speaks in terms of fervid admiration. No disciple of Loyola could dwell with more enthusiasm on the peace, the certainty, the self denial with which this dogma inspires its devotees, or with more contemptuous scorn of Protestants, who have no such dogma to rest upon. More especially is he afflicted with that species of phobia which impels the Brethren to snarl and snap at all ministers of the Gospel,—'Protestant priests,' as they style them,—whenever they happen to cross their path. True, he admits feebly, in a single sentence, that Papal infallibility is a lie; but then it is 'a splendid lie,' and we are left to envy those who believe in it. True, also, he professes to substitute for the infallibility of the Church the infallibility of the Bible. But who denies the infallibility of the Bible? Certainly no good Protestant of any denomination. What, then, can he possibly mean, by talking as if they did?"

We now give some extracts from the small pamphlet at the head of this article. It is written by one who evidently knows the sect thoroughly and has suffered from them. It is one of those many telling exposures, which have for some years past been issuing from the press, and can only emanate from those who have been for years among them, and been eye-witnesses of their interior history and life—a history and a life as unlike those of the primitive Christians as can be imagined; which is not to be wondered at, seeing Mr Darby rejects such epistles as St Paul's to the Corinthians and to Timothy as fitted for the Church now,—seeing the Church "has failed," is "in ruins," and must fall back on the promise of the two or three gathered together. The pamphlet before us is a melancholy disclosure. It tells of "dangerous errors" among the "Brethren;" of "looseness and laxity existing among them" (p. 4); of a "counterfeit of spiritual power;"—of a "pretension to what was not real" (p. 5); of "vain talkers exhibiting rather the forwardness of the flesh than the unction

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of the Holy One;" *—of the "fearful doctrines taught by Mr Darby and his followers;"—of "full-blown heresies;"—of "the fascination of Mr Darby's name," and of "surrendering to him their judgment hoodwinked;"—of "fallacy of speech;"—of "emancipation from twenty-eight years' bondage to Mr Darby;"—of "self-constituted teachers claiming for themselves the liberty of ministry;"—of "mimicry of power, the counterfeit of gift, the assumption of an ability not possessed;"—of "the thunderbolts of Mr Darby's wrath." But we would close with making two extracts, which we ask our readers, who care for the truth of God, most carefully to ponder:—

"The fearful inroads on foundation truth, the statements regarding the cross, which led Mr Dorman to say that to be true to their system Messrs Wigram and Darby should expunge from their hymn book—

'The cross it takes our guilt away'—

the denial of imputed righteousness which has led to a garbled version of the hymn—

'Jesus, thy blood and righteousness,
My beauty are, my glorious dress,'

appearing in our hymn-books—the teaching that justification is in a "risen

---

* The writer tells of the wretched results of "open ministry," which allows every vain talker to speak:—

"In honesty of heart I did it, because there was still with me an adhesion to what are called 'Brethren's principles,' the 'liberty of ministry'—the open door for those who thought themselves led to speak or pray in the assembly. In common with most of you, I have thought that in the many-men ministry the rule of the Holy Ghost was acknowledged—that in the one-man ministry it was set aside. This, I say, was the *theory*, though with it our experience accorded not at all; and I shall have the sympathy of many hearts when I say that calls for the *patient endurance of unprofitable ministry* are more frequent than for the thankful acknowledgment of blessing received. . . . . I have heard it again and again stated that Peter did not understand the gospel Paul preached; that it was, in fact, among the things he spoke of as 'hard to be understood;' . . . . revolting statements about the cross, and the 'life to which by imputation, sin so attached, that Christ had to lay it down, and to take another.' . . . . Have not all our spiritual sensibilities been pained and shocked with the radicalism and democracy which have prevailed among us; every man doing that which was right in his own eyes, and restlessly watching for the first opportunity offered of standing up to speak himself, rather than prayerfully helping the ministry of another? . . . . Alas! alas! we often see men on their feet in our assemblies, whom common sense, to say nothing of spirituality, would keep in their seats. We have often sat and gazed in astonishment at some, whom we have heard attempting to minister in the assembly. We have often thought that the assembly has been looked on by a certain class of ignorant men, fond of hearing themselves talk, as a sphere in which they might easily figure, without the pains of school and college work. Here are some of the fruits of the theory, and bitter fruits they have been, as we all know. . . . . The venom in the whole system of elaborated *doctrine*, all the ramifications of which (wheel within wheel), take shape according to it, and in measure neutralise the preciousness of that blood which has made peace for us with God."

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Christ'—all these and many other views which subvert the gospel of Christ, demand a power to detect and expose them which is not commonly possessed."

"Since writing the above, I have had some fresh evidence of rapid progress in error with some to whom reference has been made.

"I have this day lit upon a pamphlet entitled, "The Recent Doctrines of the Five. Mr Darby's New Bible and its Announcements. By one who writes on behalf of many." Published by Macintosh, Paternoster Row. I trust that without bitterness I have' used strength of language in the foregoing pages, 'for with words smoother than butter,' about that which subverts the faith of God's elect, I have no sympathy at all; thus I would desire not to change my voice, but to make more strong its feeble utterances; my alarm-note more clear, because of my deepened acquaintance with the perils which I flee.

"From the *professed* enemies of the Cross of Christ, there could not come any theory that more deteriorates from that which is its glory, or from the dignity of His person who hung upon it, than what emanates from the pens of those five persons, Messrs Wigram, Darby, Kelly, Humphrey, Patterson. *I would scarcely desire to pollute these pages with extracts from their writings;* and all the more that the pamphlet itself may be read. Suffice it to say, that a new gospel necessitates as a matter of course a new Bible, which Mr Darby supplies. His versions are in great harmony with those of the Unitarians, when speaking specially of Him, 'who is the brightness of the Father's glory, and the express image of His person.' Long, long ago I heard it propounded by one of the disciples of the Darby school, that for the spiritual there was a guidance of the Spirit, above and beyond that of the Word of God; and now we see the point to which they, and others with them, have drifted. They compare the body, or the Church of God, in the world, to the Holy Ghost himself, and say it is 'as perfect as the Holy Ghost himself.' They speak of the 'non-atoning sufferings of Christ.' Yet to those who teach these awful things, many from among ourselves go; they read their writings, and reproduce their thoughts; so that a teacher from one of our branch associations lately put forth a paper for circulation, with this question: 'Is the Church the Bride of Christ? MOST DECIDEDLY NOT.' I am not therefore unduly alarmed when I see that the proclivities of so many of our party are decidedly toward him under whose 'ban of excommunication' they stand. I have always disowned 'special membership' with any, but the one body of Christ, so I break no pledge, I violate no contract, when dissociating myself as to communion and teaching from the 'Brethren,' or rather I should say, from the *system* of the 'Brethren,' which is *exclusive* in measure as to truth, and *inclusive* more of doctrines which the Scriptures condemn. But better that one should break a hundred pledges than be committed to that which is not according to truth. New Bibles, new hymn books, will be needed—a new version of the heavenly song, 'Thou wast slain, and hast redeemed us to God by thy *blood*,' as was sent me the other day of a well-known hymn!—

> 'There is *death* for a look at the Crucified One,
> There is death at this moment for thee."

Justification in a RISEN Christ was, I suppose, the thought imbibed from those who nullify the virtue of the *Blood*, and the Scripture statements, that 'It is the Blood that maketh an atonement for the soul.' The truth of God has the same relation to the heavenly sanctuary *now*, and to Him who is the Minister of it, as had the furniture and vessels of old to that which was made after its pattern. What if there had been any neglect or misplacement of the boards, curtains, candlesticks, or table, and specially I would

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say (as bearing upon the error in question), what, if anything had been substituted for the altar, and the ark? Is there not a Jeroboam-like hand at work in the Church of God now—a Jehoiakim's pen-knife, cutting in twain the sacred roll?

A Key to the Pentateuch. By L. C. H. London: Bagster & Sons.

THE author begins by speaking of "God's great dispensational purposes," which is not a scriptural form of words; he speaks also of Genesis, as displaying "the various forms of life which, either by nature or grace, spring from the old man Adam,"—though what "forms of life" spring from Adam he does not say, nor how such forms of life could, "by grace," spring from the old man Adam" (p. 3). "Eden planted;"—the Bible nowhere speaks of the planting of Eden, but of a garden in Eden. The author holds that *angels* married *women*, and had children to them, though how *spirits* could marry *bodies*, and beget offspring, he does not say. Spiritualists may hold this; how others can do so we know not. Moriah means "chosen of God!" Eliezer is the type of the Holy Ghost; Rebekah "the professing Church;" Leah, "the law" (p. 6); Amalek, "the flesh" (p. 12). Has the flesh only one battle, and is it won at once? In Leviticus (chap. i. 3), the *offerer*, he thinks to be "Christ, the only perfect man;" though how this *perfect* man makes an atonement for *himself* he does not say (chap. i. 4). The "fat" means "superfluous oil not produced by the energy of the flesh" (!) "The *sinner* needs a *sacrifice*, and the *believer* needs a *priest*" (p. 21); does the believer not need a sacrifice, and does the sinner not need a priest? He uses the expression, "a soul out of communion," which is not scriptural, though adopted by a sect. "Does not the professing Church disown the sole Lordship of Jesus, and so rebel" (p. 29); meaning, we suppose, that there is only one sect who owns this lordship.

An Earnest Expostulation: A Letter addressed to the Author of "High Church Claims of the Exclusive Brethren." London: Houlston & Wright, 65 Paternoster Row. 1869.

WE earnestly recommend this able, clear, and satisfactory statement, from the pen of Mr John Cox, jun. It is a complete vindication of Mr Newton, and a most damaging exposure, not only of Mr Darby and his victims, but of some who, having found out the man and his doings, separated from him and his sect, but have not had the manliness to withdraw their calumnies against Mr Newton. Mr Darby rules his victims with a rod of iron; and not a few have begun to feel the bitterness of their bondage. The Darby sect has split into some five or six

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others, each excommunicating the other, and denouncing all the churches of the land. Perhaps the melancholy spectacle of spiritual pride has never been so awfully exhibited as in the Darbyites. We have heard of several of their most zealous members having gone back completely into the world, and renounced all religion. "A haughty spirit goeth before a fall." We do not wonder at the reaction. It is not an unnatural result from the ultraism of a mystical creed and a morbid spirituality, whose great feature is contempt of others, who do not come up to the Darbyite standard. Whether any but Darbyites can enter heaven is a question which they will require soon to discuss and settle. Let us hear Mr Cox :—

"There is indeed a 'depth of iniquity' in the actings of Mr Darby which it is difficult to fathom; and I feel it to be especially so in regard to his treatment of Mr Newton, who has been cruelly persecuted for the faithful, unflinching opposition he has *always* maintained against the very doctrines you have attributed to him. The result of Mr Darby's efforts has been, as you very clearly show, the destruction of peace and harmony amongst thousands of believers in Jesus; and the construction of a new system of novel and dangerous doctrines, which is intended to supplant the old truths so long accounted orthodox.

"His system of doctrine, which was at first only partially manifested, but has now become more fully developed, has been always vigorously opposed by Mr Newton. Mr Darby soon saw that unless he could silence or neutralise the strong scriptural testimony which Mr Newton brought to bear against those various forms of error which he from time to time advanced, he could never establish his system. He knew that Mr Newton possessed a clear apprehension of its true character, and he had proved that in a fair field he could not successfully resist so able an opponent; he therefore armed himself with the weapons which you so forcibly describe; and by these he has succeeded in branding Mr Newton with heresy, and blinding his deluded followers, so as to lead them whither he will. And now, after exercising over them, for more than twenty years, a cruel despotism, by which he has enforced upon them the implicit reception, and constant active dissemination of the falsehoods he has coined respecting Mr Newton; he has brought them into a state of abject submission, and surrender of mind and judgment; so that they are altogether unconscious that the doctrines which they are unjustly attributing to Mr Newton, and are stigmatising as "awful blasphemy," 'dishonouring to the person of the Lord,' are the very doctrines which form an important part of the system they are slavishly bound to sustain. This system has so confused their minds, that very few of them can give any clear account either of that which they profess to hold or of that which they so industriously oppose. They have been taught to regard themselves polluted by association with Mr Newton, or his friends; or by reading any of his writings, except the garbled extracts which have been selected by their leader, and which have been by him invested with the alleged heresy. To read Mr Newton's writings, or to attend his ministry, would lead to certain excommunication, if such a course did not previously open their eyes and induce voluntary separation.

"And although the character of some of the heretical doctrines of Mr Darby has been so clearly pointed out by yourself, and others who have escaped, as birds out of the snare of the fowler, the greater number are pleased with their net, and rejoice in their captivity.

"It matters but little now to Mr Darby that a few of his more intelligent, though once blinded partisans, have cast off his yoke. He has gained his

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object, and so thoroughly established his position, that he scarcely deigns to notice your remonstrance, or to reply to your accusations.

"He has worked his way with jesuitical subtlety and audacity, and, strange to say, has been, and still is, greatly helped in the dissemination of some of his evil doctrines, as well as in his ceaseless persecution of Mr Newton, by many who have come under the ban of his excommunication.

"That you and others should have separated from Mr Darby when your eyes were opened in measure to see how heretical were some of his views, I can easily understand; but now that you have detected his jesuitry and untruthfulness; and after you have had such painful experience of the unscrupulous way in which he imputes thoughts, feelings, motives, and heresies, to those who in any way oppose him; I wonder how you can any longer accept his false statements respecting Mr Newton. I marvel also that you can still continue in the course of misrepresentation of that truly honoured servant of God, which twenty years ago you commenced, and for eighteen years carried on under the unprincipled leadership of Mr Darby. Surely you should reconsider this point."

The Primitive Itala and the Catholic Vulgate, in their bearing on the Roman vulgar idiom; with Examples. By HERMANN RÖNSCH. [*Itala und Vulgata; das Sprachidiom der unchristlichen Itala und der katholischen Vulgata unter Berüksichtigung der Römischen Volkssprache durch Beispiele erläutert.*] Marb. u. Leipz., 1869.

THIS is a useful and unpretending book on a subject that till lately has received little accurate treatment. It is an essay towards the illustration of the popular Latin from the oldest versions of the Bible, which are almost the only written remains of the vulgar idiom. As such it appeals both to the biblical student and the philologist—to the latter especially, from the light it throws on the origin of the Romance languages. It consists of an Introduction, followed by vocabularies of peculiar words and phrases drawn from these versions, with parallels from other authors, especially Tertullian, a short and useful summary of the results, and a full verbal index. The preference for long and heavy forms of nouns, and for strong and intensive verbs, the increase of compounds, of picturesque words, of periphrases with prepositions, and, generally, of analytical instead of synthetic constructions, distinguish the "vetus Latina," and make it so important a document in the history of language. Mr Rönsch is no doubt right in considering this, the oldest version of the Bible, to have arisen in the province of Africa (about the middle of the second century), but he has perhaps not hit on the right explanation of the term "Itala" as applied to it. He explains "Italian" as merely "provincial Latin," and as therefore applicable to this provincial version. But as a fact, the Itala seems to be the Italian rescension of the African "vetus Latina," and different from it, as the British (Irish), Gallic, and Spanish probably also were (Westcott, "Vulgate" in *Bible Dict.*). St Augustine praised its peculiar merits of literal rendering and perspicuity, while he recommended that

the other Latin versions—those probably of his own country—should be emended (*De Doctr. Christ.*, ii. 15). Again Mr Rönsch does not clearly enough distinguish the different parts of St Jerome's work in the so-called Vulgate—that which was merely a revision of the Itala (Acts, Epp., and Apoc.)—those parts where he compared the LXX. and Greek MSS. (Psalms and Gospels), and that which he translated directly from the Greek and Hebrew (the other canonical books, and Judith and Tobit). He notices, however, that four apocryphal books remained unrevised (Wisd., Ecclus., 1 and 2 Macc., and Baruch). Mr Rönsch informs us that he has had to work under difficulties and away from the highroads of literature. His library seems to have been rather inadequate from the dates of the editions of the classics to which he refers, and he does not mention Vercellone. But his work appears to be thorough as far as his means allowed, and his book is interesting and deserves our thanks.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Would you insert the following extract from an American paper? It is an awful exhibition of the audacious infidelity of our day.—I am yours, &c.

O. B.

"Here is a creed, done up in verse, and all compacted into one verse. It is from the periodical entitled the *The Radical.*

'IN BRIEF.

'God is: without Him man is not.
Man is: without him, God is dead.
Each by the other is begot,
The God-sea by the Man-stream fed.'

"This creed comes from Germany *via* Boston. It is Pantheism in full development—the common people, wiser than those who would lead them, will doubtless call it nonsense or blasphemy. Now, will any one doubt that men, 'professing themselves to be wise, may become fools?'"

To the Editor of the Quarterly Journal of Prophecy.

SIR,—The following letter, which appeared lately in the *London Record*, deserves to be preserved in your pages.—I am yours,

A LOVER OF OLD THEOLOGY.

"SIR,—In the controversy between Mr Croskery, 'B.,' and 'W. Kelly,

* The above review is from *The Academy*.

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may I be allowed to say, as one who has been intimately acquainted, for nearly twenty years, with 'the Brethren' and all their leaders, that any settlement of the question is absolutely impossible. What they hold is individual, not corporate. There is no corporate expression of their views on any subject. So that any charge brought against them on points of doctrine cannot be answered. There is no one, in the first place, authorised to represent them; and, in the second, no one of their body is pledged to the views he may present. Their 'system' (begging pardon for the word!) is one of 'Liberty Hall.' Every one holds 'that which is right in his own eyes,' subject, as they say, to the Word of God. From that Word strange, crude, and heterodox views are entertained, from the principle of individual liberty, of which they boast, leading one man to hold the very opposite opinion of his neighbour, and mutually to denounce one another as heretics!

"To this I grieve to add that no statement of any one of their leaders can be relied on. The adroitness with which they can slip through any point, when hemmed in, is marvellous! But what I have always found to be the worst feature is, the entire departure from truth whenever their system is in danger of exposure and they are called upon to defend it. There is only one safe rule with regard to them, according to which every Christian man and woman should act—'mark them, and avoid them.'

"One Rescued from their Fangs."

Poetry.

SHEW US JESUS.

Lead us, O Lord, to Bethlehem;
   Shew us the child there born,
   The Son to us there given;
There shew us Christ the Lord,
Reveal the love of God.

Take us, O Lord, to Nazareth;
   Shew us the tender plant,
   The root from the dry ground;
There shew us Christ the Lord,
Reveal the love of God.

Lord, guide us to Gethsemane;
   Shew us the sweat of blood,
   Make known the agony;
There shew us Christ the Lord,
Reveal the love of God.

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Lord, bring us on to Calvary;
  Display the cross of shame,
  With its great sacrifice;
There shew us Christ the Lord,
Reveal the love of God.

Lord, take us to the empty tomb,
  And say, He is not here,
  Lo, He is ris'n indeed;
There shew us Christ the Lord,
Reveal the love of God.

Place us at last on Olivet,
  Whereon His feet shall stand
  When He shall come again;
There shew us Christ the Lord,
Reveal the love of God.

Some Communications stand over for want of room.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

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THE QUARTERLY

JOURNAL OF PROPHECY.

APRIL 1870.

Art. I.—THE HISTORY OF SATAN.

The annals of our world are the records of sin and its manifold developments. Our earth is not, in its spiritual aspects, like the sun, all over luminous, with a few dark spots, but rather a body all over dark, with a few broken streaks of light here and there.

But in this dark story there is a twofoldness, a duality throughout, which strikes us with a strange awe. It is not *two sins* or *two sinners* that are presented to us, but two kinds of sin and two kinds of sinners; one visible, the other invisible; one human, the other superhuman; the two acting mysteriously together, yet without open compact; the invisible and the superhuman operating upon the visible and the human, and both together working against God.

It would seem to be God's purpose to bring out the whole evil of sin in these two ways, and to develop it from these two centres,—to unroll the dark web of evil from these two instrumentalities, thereby indicating to us that without such a duality and such a combination or alliance, the whole frailty and corruptibility of creaturehood could not be brought out. For God's purpose during the present dispensation evidently is to evolve and exhibit, once for all, creature-impotency for good, creature-potency for evil. He takes the two orders of intelligent creaturehood, first successively and then conjunctly, and places them in circumstances in which all the goodness and power and stability that are in them may be allowed full

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scope for development; and in which, on the other hand, also all the evil and feebleness and instability may be brought out.

The angels are created and placed in a condition the likeliest of all to draw out and to maintain all the good that was in them, and that their finite natures could contain. They kept not their first estate, but left their own habitation, and that which should have been a manifestation of goodness became an unfolding of evil; not simply of non-goodness, but of positive evil, transgression, rebellion, hatred of God.

Man was next created and set here in a holy paradise, in circumstances best fitted to evolve and to mature all the excellencies which had been deposited in his finite nature, with the fewest possible temptations, and the greatest amount of strength which his being was capable of. He let go his hold of God and His love, falling from his perfection, and bringing forth evil—only evil, from that hour to this—evil which has deluged earth with crimes and horrors for six thousand years, and is to fill hell for eternity with weeping and wailing and woe.

But these two forms of creaturehood (and we know no *third*) successively and singly could not exhibit all the exceeding sinfulness of sin, and the power of the creature for evil. They must be brought together and permitted to work in combination. And it is this confederacy of evil, and revolt, and lawlessness, and enmity to the Creator, that has been exhibiting itself on earth during the whole period of its dark history. Not single evil, but double; not the evil of one sinner, but of millions; not the evil of millions merely, but the evil of two classes of sinners in alliance; each of these composed of millions; each bringing out the peculiar evil proper to his class and kind; yet also the still worse evil produced by their combination. This, all this has been exhibited in the world's past history, and is to be exhibited yet more terribly in the closing scenes of its career of wickedness, when the alliance of the two classes will yet be closer and more intimate, and the fruits of that alliance, the darkest form or forms of evil that creaturehood has yet exhibited, or the world ever seen.

At the head of what I may call invisible or immaterial creaturehood is *Satan,* and behind him a host of fallen spirits, all of them ministers of evil. Scripture speaks of them as "Satan and his angels." It is chiefly, however, of Satan himself that we have now to speak. And first of all let us read his names as they are written in the Word of God.

1. *Satan,* Job i. 6; 1 Chron. xxi. 1; Zech. iii. 1; Matt. iv. 10, xii. 26. This means the Adversary. It is a name no doubt

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given by God; for who could name him rightly but God. It is as the adversary of man and God that he first appears.

2. *The Devil,* Matt. iv. 1, xxv. 41; Jude 9. The Greek word signifies accuser, and it is as such that he acts out his character.

3. *Abaddon,* Rev. ix. 11. The Destroyer. In the Hebrew it is Abaddon; in the Greek Apollyon, but having the same meaning. He is the destroyer, the slaughterer of the race, the persecutor of the Church.

4. *The old Serpent,* 2 Cor. xi. 3; Rev. xii. 9, xx. 2. That he is signified by the old serpent, is evident from the words of the last two passages, "that old serpent which is the devil and Satan." And this name connects him with the first temptation of man in paradise.

5. *The Dragon,* Rev. xii. 7, xx. 2. This was some monstrous, mystic animal of the serpent kind, supposed by the ancients to be endued with destructive power. Thus the serpent and the dragon are distinguished; the former the emblem of cunning, the latter of power.

6. *Belial,* 2 Cor. vi. 15. This means worthlessness and malignity, but it came to be used as a name of Satan, as in the above passage, from his being the personification of all evil.

7. *Baalzebub,* Matt. xii. 24. The name of a heathen god, but applied by the Jews to Satan, and recognised by our Lord as one of his names, when He asks how can Satan cast out Satan?

8. *The God of this world,* 2 Cor. iv. 4. He whom this present world (age) worships and obeys; believing his temptation and his promise, "All these things will I give thee if thou wilt fall down and worship me."

9. *Ruler of the darkness of this world,* Eph. vi. 12. He who inhabits the darkness; who produces the darkness; who sits as king over it; ruling it for his own ends, in opposition to Him who is the light of the world.

10. *Prince of the power of the air,* Eph. ii. 2. He is the dweller in high places, and as such he is the prince who has authority in the air, and who, from that seat of authority, works upon the inhabitants of earth.

11. *The prince of this world,* John xiv. 30. He who rules over this world (κοσμος), and is acknowledged by it as prince, in opposition to Him who is Prince of the kings of the earth, King of kings.

In addition to these great outstanding names, he is designated "the wicked one" (Matt. xiii. 38); a "murderer" (John viii. 44); a "liar," the "father of lies;" a persecutor, for it is written, the devil shall cast some of you into prison (Rev. ii. 10) a

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tempter; a deceiver; an accuser; the inflicter of disease (Job ii. 7; Luke iv. 6); he who has the power of death (Heb. ii. 14). We read too of the seat or throne of Satan; the "synagogue of Satan;" the dwelling of Satan; the "depths of Satan" (Rev. ii. 24); the "wiles of the devil" (Eph. vi. 11); the "snare of the devil" (2 Tim. ii. 26); "the works of the devil" (1 John iii. 8).*

These various names and designations show the following things:—

1. *His personality.* He is no mere ideal of sin, nor principle of evil, nor figure of human wickedness; as when we sometimes, for effect in writing or speaking, personify sin, or lust, or pride. He is thoroughly real and personal; as much so as we are. Men may scoff at him, and take their jest out of his doings, or point their oaths with his name, or mock at his hell, but he is real in spite of all their mockery.

2. *His malignity against God and Christ and the saints.* He hates these utterly, and takes revenge upon them. He bruises the woman's seed in the heel, and he is doing the same to all the saints. For cruelty he has no equal.

3. *His cunning.* He is the serpent, the liar, the tempter, the deceiver; and as such, with his angels, he is doing his daily work amongst the sons of men. He is the master of all spells and wiles. There are no snares like his, for subtilty and success.

How fearful is the battle of the Church, with such power, such malignity, such cunning, arrayed against her! What strength, what wisdom, what watchfulness, do we need;—strength, wisdom, watchfulness, beyond what we ourselves possess. For we are but human, he superhuman; and how can feeble, fallen humanity do battle with the superhuman, the invisible—with angelic power and wisdom—save by the possession of that which is beyond the human and the superhuman,—beyond the angelic and the created—the uncreated and the divine? "Be strong in the Lord and in the power of His might." "Be filled with the Spirit."

But let us proceed now more directly to his history.

What he was originally, where his first habitation was, when and how he fell, we do not know. All that is revealed

* The word devil occurs thirty-eight times in the New Testament. In all these cases, with three exceptions, it is synonymous with Satan. The three exceptions are striking: 2 Tim. iii. 3, "Men shall be truce-breakers, false accusers (devils), incontinent;" Titus ii. 3, "The aged women, that they be not false accusers" (devils); 1 Tim. iii. 11, "Their wives be grave, not slanderers" (devils).

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concerning these points is contained in the following passages:—"He abode not in the truth" (John viii. 44), implying that he once stood in the truth (verses 32 and 36); "the angels which kept not their first estate (or principality, lordship, ἀρχη), but left their own (proper or original) habitation" (Jude 6); "God spared not the angels that sinned" (2 Peter ii. 4), or "when they sinned," though what their sin was is not said. These passages refer (1) to an originally perfect state, both for Satan and these angels; (2) to a time when they fell; (3) to their fall as being from a rejection of "the truth;" (4) to their loss of dignity and power—*i.e.*, of that which constituted them the principalities and powers in heavenly places; (5) to their being cast down to hell (literally Tartarus), in chains and darkness.

It has been supposed by some that there are two classes of fallen angels—the one headed by Satan, roaming widely over the earth and peopling the air; the other bound in chains, in the darkness of Tartarus. But though there is nothing positively adverse to this opinion in Scripture, it does not seem borne out by the passages cited in support of it. They may be chained, or restrained in comparison with the former liberty of their unfallen estate, and yet go to and fro on the earth; or the words may mean not reserved *in* (present) chains, but for future chains,—the chains or chain spoken of in the 20th of Revelation; and the darkness referred to may be the future darkness of the bottomless pit, or it may be that alluded to by the apostle when he speaks of "the ruler of the darkness of this world." We do not take up the question of there being two classes; but certainly, as to the opinion that one of these sections is referred to in the 6th of Genesis as "the sons of God," we may say this, that while, on the one hand, it is quite *unproved*, on the other it is connected with very great improbabilities.

In connexion with Satan's early history we read the story of the temptation in Paradise. We ask naturally, How came Satan to be there at all? and how came he to be there at the very time that man was created? We should not wonder at a good angel being there, sent on some errand of goodness to the new-created dweller; but Satan's presence is not so easily accounted for. We ask, with musing wonder, Was this Satan's world once? Was he its guardian angel or its sovereign? And do we find him, like Marius, sitting among the ruins of his former palace, or, like a beast of prey, prowling round the habitation of its new possessor? Is it because of his original connexion with our earth that he is still prince of the power of the air; disenthroned, dis-

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possessed, yet still allowed to work and plot here against God, against His Christ—the second Adam—against His Church, and to ally himself with man for carrying out his purposes of evil? Is it to him that reference is made in that marvellous and mysterious prediction of Ezekiel concerning Tyre, and "the Prince of Tyre," "the King of Tyre?" for certainly the personage here spoken of seems more than mortal—looks like a spirit or fallen angel, of which Tyre was the incarnation and habitation. The allusions in that passage to "wisdom" indicates that he who is spoken of is the genius, or spirit, or possessor of all earthly wisdom,—he who tempted man with the bait of proffered wisdom, with the hope of being wise as God,—he who took possession of the serpent as the wisest or most subtle of creatures. "Say unto the Prince of Tyrus, thou art wiser than Daniel: . . . With thy wisdom thou hast gotten thee riches. . . . Thou hast set thine heart as the heart of God. . . . Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering: the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, the carbuncle, and gold. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezek. xxviii., where the visible Tyre and some invisible being are mixed up together).

But whatever may be the cause of Satan's presence in Paradise, or the link of his connexion with Eden, we find him there at man's creation. He is there to plot against man. To act upon man he requires to take possession of some fleshly being whose organs he can use in addressing man. He enters into the serpent as the wisest and most subtle of all the beasts of the field; and through him he commences his terrible work, as the murderer, the liar, the deceiver, the slanderer. He baits the hook of hell with "wisdom," and he succeeds. Ye shall be as "God," he says to man, and man believes him. He had begun by shaking his confidence in the goodness and truthfulness of God; and having succeeded in this, the rest followed inevitably. The promise of knowledge—knowledge like God's—was irresistible. For what will not man give for knowledge? Power, empire, fame, military glory, pomp, gold, lust, the beauty and love of woman,—all these have been the objects which man has coveted, and for which he has flung away the favour of God. But, beyond all these, *knowledge* has been his ambition—the

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ambition of his ambitions! What has he not given, what has he not ventured, what has he not flung away, in order to win knowledge? What mountain has he not climbed; into what cavern has he not penetrated; to the bottom of what sea has he not dived, in order to win knowledge? Through toil, through danger, through sin, and braving hell itself, he has pursued it. And it is the knowledge of *evil* as well as *good* on which he has set his heart. The range and region of evil is to him strangely attractive, partly because it is so various and boundless, and partly because it is forbidden. To know beyond what man knows, or ought to know; what God knows; and in pursuit of this to beat down the barriers of goodness, or law, or benevolence, this has been his aim. To stand upon the highest pinnacle of earth, and gaze around on the boundlessness of the universe, this has been his ambition. The poison of the tree of knowledge is still in his veins, impelling him restlessly onward in the pursuit of knowledge, knowledge without God.

> "The wish to know, that endless thirst,
> Which even by quenching is awaked,
> And which becomes or blest or cursed
> As is the fount whereat 'tis slaked,
> Still urged me onward, with desire
> Insatiate to explore, inquire
> Whate'er the wondrous things might be
> That waked each new idolatry—
> Their cause, aim, source from whence they sprung,
> Their inmost powers, as though for me
> Existence on that knowledge hung."

Of this knowledge Satan is the prince, the high-priest, the archangel. As such, he makes his first appearance to man,—his friend, his counsellor,—an angel of light, offering to lead him into light and freedom, and taking a profound and affectionate interest in his welfare. But as Judas betrayed the second Adam, so he the first, with a kiss. He is permitted to succeed, man becomes his victim, there is a holiday in hell at creation's ruin.

The next glimpse we have of Satan's history is when we see him standing, along with the man and woman, to receive his sentence. He is silent now. His flatteries have ceased. His lies have been laid bare. "The Lord God said unto the serpent, because thou hast done this thou art cursed above all cattle," &c., "and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is his condemnation—a forewarning of the eternal curse and of "the fire prepared for the devil and his angels." It is the divine intimation to heaven

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and earth, to angel and devil, as well as to man himself, that God has interposed between man and man's enemy, that Satan has only succeeded in part, and that his success will be his final ruin. It is the good news to man of God's free love; the good news of a coming deliverer, of one who is to bruise Satan under his feet, who is to cast out the Prince of this world.

The third glimpse we have of Satan is in the history of Job, in the age of the patriarchs. Doubtless he was working in the world before this. It was he who, as the murderer, drew on Cain to murder. It was he who led on the old world in their sin, and lust, and vanity, and defiance of God, swelling the flood of evil till the flood of waters swept them away. But in the beginning of the Book of Job God has given us a fuller insight into the doings of Satan than we had before. He is seen there as permitted, in some mysterious way, to appear before God. He is seen as going to and fro in the earth, watching the saints, inflicting disease, and, if permitted, death; but all under restraint of God, and simply as one permitted by God, for a purpose and a season, to do on earth a little of the work of hell, specially against the Church of God.

For ages after this we hear nothing of him till, in the reign of David, we suddenly meet with him as the tempter. Indeed, it is only thus in glimpses that we see anything of him in the Bible. He unexpectedly appears at some particular juncture, then disappears for ages; then reappears, brandishing the sword or spreading the snare of hell, and showing himself as the murderer, the liar, the deceiver, the tempter; then vanishes from our sight for a season to carry on his work in secret. We read (1 Chron. xxi. 1), "And Satan stood up against Israel, and provoked David to number Israel." It was in God's anger that he was permitted to do so (2 Sam. xxiv. 1), yet none the less was it truly Satan's work; his work as the murderer, his work as the enemy of Israel and of the Church.

Again he appears before us in the remarkable scene, similar to that in Job, given us by Micaiah in the history of Ahab (2 Chron. xviii. 18–22). Jehovah is seen on His throne, and His hosts are all around Him; and the question is put, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-Gilead? One speaks, and another, till at length one steps forward with the proposal, I will entice him. I will be a lying spirit in the mouth of all his prophets. And who can this be but Satan?—he, the liar and the murderer from the beginning. Thus he rises up again, and then disappears for a season.

Again, in the remarkable scene depicted by Zechariah, he reappears. Joshua, the high-priest, stands before the angel of

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the Lord, and Satan stands at his right hand to resist him (Zech. iii. 1). Here it is Satan contending against a saint, to tempt or oppose; but elsewhere it is against the traitor to destroy. (Ps. cix. 6), "Let Satan stand at his right hand."

Perhaps the most mysterious glimpse into Satan's position and operations is that in the Book of Daniel. A corner of the veil that hides the world of the invisible is drawn aside, and we see him and his angels, or "princes," at work, in connexion with the *kingdoms* of the earth. In the passage already quoted from Ezekiel, we have seen some ground for thinking that it is Satan, or one of his "powers," that is referred to as the Prince of Tyre. Daniel, in the following passage, uses the same word Prince, in connexion with Persia and Greece:—"The *prince* of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. . . . . Knowest thou wherefore I come unto thee? and now will I return to fight with the Prince of Persia: and when I am gone forth, lo, the Prince of Grecia shall come. But I will show thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things, but Michael your prince. . . . At that time shall Michael stand up, the great prince which standeth for the children of thy people" (Dan. x. 13-20; xii. 1). From which passages we learn that Michael, the archangel, was the guardian angel of Judea and of the Jews;* and that another, called the Prince of Persia, is the guardian or presiding angel of that country; and that another, called the Prince of Greece, is the presiding angel of that kingdom. These two latter, being opposed to and fighting with Michael, must be *evil* angels, some of the principalities and powers, the rulers of the darkness of this world. This is a solemn subject, of which little is revealed, and therefore I speak cautiously and reverently; but it would appear that, not only are there good angels as ministering spirits for individual heirs of salvation, but some also, such as Michael, set over kingdoms; and who knows but that now, since his ministry in Judea has ceased for a season, it may have been transferred to Britain? It would appear also, that, as there are evil spirits which possess individuals, so are there some of these (the greater and higher) which preside over, nay, *possess* kingdoms. And are not the four great empires of earth depicted by Daniel specially so ruled and inspired, so "possessed;" the reins of empire in them held by invisible hands; the power, the genius, the literature, the art, the commerce of

* That Michael is not Christ (as some say) is evident from 1 Thess. iv. 16.

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these nations wielded by infernal energies; the laws, the morals, the religion inspired by the agents of him who was a murderer, a liar, a deceiver from the beginning, and who boasted even to the Prince of the kings of the earth Himself, that he was lord of earth's kingdoms? And may we not truly speak of the devil-possessed empires of Babylon, and Persia, and Greece, and Rome? And need we wonder at their idolatries, and blasphemies, and persecutions; hatred of the light, and resistance to the cross? Need we read with incredulity the terrific picture which, in the 1st chapter of Romans, the apostle draws of heathendom—its true name is Satan-dom—when we learn that the inspiration which guides it is from beneath; and that the invisible rulers and instructors of its peoples, the secret prompters and presidents of its courts and cabinets, are the princes of the blood-royal of hell?

These are the chief references to Satan in the Old Testament. The glimpses of his history and doings are brief and few; but they all bear testimony to his character as the Wicked One, the enemy of Christ and of the Church.

The notices of Satan in the New Testament are more frequent; and they grow darker and darker as the great crisis and close draw on. We meet with him, first of all, in the temptation of the Lord, where three times over he assails the Son of God, tempting Him to doubt His Father's love and His own Sonship; and three times over he is repelled by the sword of the Spirit, though with every advantage on his part, and every disadvantage on the part of this Second Adam, whom he sought to seduce in the wilderness as he had seduced the first in the garden. But what were wiles or fiery darts to One who knew so well how to wield the sword of the Spirit and the shield of Faith?

Again we meet him;—and now not alone, but with his legions;—dwelling in the bodies of men, and tormenting them with his hellish cruelty. We find him possessing some directly; we find him bowing down one with infirmity; we find him rending another; we find him with seven spirits in Mary Magdalene; we find him in the herd of swine; we find him wishing to sift Peter; we find him entering the heart of Judas. All these are proofs that the days of our Lord's ministry on earth were busy days with Satan, days of visible manifestation and more direct possession: the seed of the woman and that of the serpent being now brought face to face with each other; the armies of heaven and of hell being gathered, under their respective captains, to wage desperate battle. How frequent is the reference to Satan in the history of Christ on earth! and

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how striking are Christ's own words, spoken either *to* him, or *concerning* him! "Get thee hence, Satan" (Matt. iv. 10); "If Satan cast out Satan, how shall then his kingdom stand" (xii. 26)? "Get thee behind me, Satan" (xvi. 23); "Then cometh Satan, and taketh away the word" (Mark iv. 15); "I beheld Satan as lightning fall from heaven" (Luke x. 18); "Whom Satan hath bound, lo, these eighteen years" (Luke xiii. 16); "Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat" (Luke xxii. 31); "The devil taketh Him up to the holy city" (Matt. iv. 5); "The devil taketh Him up to an high mountain" (iv. 8); "The enemy that soweth them is the devil" (xi. 39); "Jesus rebuked the devil" (xvii. 18). From these allusions we learn how completely Satan was on the alert in the days of Christ; what large range was allowed him; and what striking opportunities he had of showing himself; what power to inflict disease; to take possession of men's bodies; to operate upon their minds; to make use of their organs of speech; to inflame their passions; to carry on his purposes of evil through them, and in conjunction with them; in ways which, by himself, he could not have accomplished. We may not be very decided in affirming that he was allowed access to our Lord during his last hours, and that his "messengers" were let loose to "buffet" him; but there are expressions in the Psalms which seem to imply this. He surely is the roaring lion, and his legions the bulls of Bashan, of which the 22d Psalm speaks: "Many bulls have compassed me; strong bulls of Bashan have beset me round; they gaped upon me with their mouths, as a ravening and a roaring lion. . . . Save me from the lion's mouth" (Ps. xxii. 12, 13, 21). If so, then, it was not merely the rage of earth that surrounded His cross, but also that of hell; it was not only the shouts of the multitude that fell on His dying ear, and disturbed His dying hour; but the voice of the roaring lion, as he sprung upon his prey, and accomplished the last piece of malignity which the restraining purpose of God permitted him,—"Thou shalt bruise his heel." *

In the early Church we find Satan working. He filled the heart of Ananias to lie to the Holy Ghost; he gets power to chastise saints that are delivered by the Church to him, for

* Perhaps it is into the life of Christ that we should fit in the scene referred to by Jude (9)—Michael contending with the devil about the body of Moses. Michael, the archangel, is sent to raise Moses, that he may appear with Elijah on the transfiguration hill (as it is with the voice of the archangel that the dead in Christ are to be raised at His coming). Satan, who has the power of death and the grave, disputes and contends with him. Michael overcomes with "The Lord rebuke thee."

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their sin (1 Cor. v. 5). "Whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. i. 20). He tempts the saints for incontinency (1 Cor. vii. 5); he gets advantage over them (2 Cor. ii. 11); he is transformed into an angel of light (2 Cor. xi. 14); he sends messengers to buffet even apostles (2 Cor. xii. 7); he has a synagogue upon earth (Rev. ii. 9); he has a seat, or throne (Rev. ii. 13); he exercises his wiles, and shoots his fiery darts (Eph. vi. 11); he ensnares and assails us (2 Tim. ii. 26, James iv. 7); he casts into prison (Rev. ii. 10); he deceives the nations (Rev. xxii. 2). It is against his principalities and powers that we are to wrestle.

Such were his operations *in* and *against* the Church in apostolic times; such are his operations still. It is he who fought against the Son of God, that fights against the Church of God. Sometimes he is a persecutor and murderer; sometimes a deceiver and beguiler; sometimes a tempter into open sin; sometimes an allurer into fair-seeming vanities; sometimes a persuader into error; sometimes an angel of light; sometimes the prince of darkness;—the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Our Lord speaks of Satan falling from heaven like lightning; and, in the Revelation, we have the description of the great battle between the devil and his angels and Michael and his angels. Into the details of this battle we do not enter; but there is something awfully solemn about it, and something appalling about its results,—the devil being cast down to earth, and brought into closer proximity with its nations; nay, and having great wrath because he knoweth that he has but a short time.

Then comes the great event to which the Church looks forward so eagerly,—the binding of Satan, at the second coming of the Lord. For ages he had wrought his works of evil against the Church; he had inspired the false religions of earth; he had raised up at last his greatest agent and instrument, his truest representative, Antichrist; he had animated the beast and the false prophet; he had glorified himself in Babylon the great. But now, all that is over. The Mighty Angel descends with the chain, seizes, binds, casts him into the abyss or bottomless pit, for a thousand years, to deceive the nations no more till the thousand years are done.

Then the earth has rest; the old serpent is cast out; Antichrist has perished; Messiah reigns; the glory of the Lord covers the earth;—all things are made new. But earth is not done with Satan, nor Satan with earth. The thousand

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years roll by. Satan is loosed, and goes forth once more to deceive. He musters the nations, he brings them up as a cloud against the camp of the saints and the beloved city. But fire descends out of heaven, and devours the hosts of Satan. He himself is cast no longer into the bottomless pit, but into the more terrible place of torment, the lake of fire, where the beast and false prophet have been already a thousand years.

Thus ends the history of Satan as given in the Scripture; a history not given us for speculation or curiosity, but for warning. What watchfulness, what solemnity, what holy fear become us with such an enemy on every side! We wrestle not with flesh and blood, but with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places.

Let us mark how, in these days of ours, he works, and tempts, and rages:—

He comes as an angel of light, to mislead, yet pretending to lead; to blind, yet professing to open the eye; to obscure and bewilder, yet professing to illuminate and guide. He approaches us with fair words upon his lips: liberality, progress, culture, freedom, expansion, elevation, science, literature, benevolence,—nay, and *religion* too. He seeks to make his own out of all these; to give the world as much of these as suits his purpose, as much as will make them content without God, and without Christ, and without the Holy Ghost. Nay, he makes use of these—even of religion itself—to separate men from the living Jehovah. Nor is it merely images, crucifixes, pictures, statues, altars, and such like, which he substitutes for God, seducing the heart and intoxicating the senses; but the true creed, and the true theology, and the true gospel he makes use of gratify the intellect, soothe the conscience, while the soul remains all the while a stranger to God and His Christ. For he does not care how near a man may come to Christ provided he is not *one* with Him and *in* Him. It matters not to him how much of truth a man possess, if he can only make that truth *a screen* to separate, not a *link* to unite him and God; a non-conductor, not a conductor of the heavenly life. He knows how to employ the dim religious light of ritualism, the cold frosty rays of rationalism, yes, and even the bright warm light of evangelical sunshine, in drawing off the eye and heart from Him who is the light of the world, the bright and morning Star.

He sets himself against God and the things of God in every way. He can deny the gospel; or he can dilute the gospel;

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or he can obscure the gospel; or he can neutralise the gospel;—just as suits his purpose, or the persons with whom he has to do. His object in regard to the gospel is to take out of it all that makes it glad tidings to the sinner; and oftentimes this modified, or mutilated gospel, which looks so like the real, serves his end best; for it throws men off their guard, making them suppose that they have received Christ's gospel, even though they have not found in it the good news which it contains.

He rages against the true God—sometimes openly and coarsely—at other times calmly and politely—making men believe that he is a friend of the truth, but an enemy to its perversion. Progress, progress, progress, is his watchword now, by means of which he hopes to allure men away from the old anchorages under the pretext of giving them wider, fuller, more genial teachings. He bids them soar above creeds, catechisms, dogmas, as the dregs of an inferior age, and a lower mental status. He distinguishes, too, between theology and religion, warmly advocating the latter in order to induce men to abandon the former. He rages against the divine accuracy of the Bible, and cunningly subverts its inspiration by elevating every true poet and philosopher to the same inspired position. So successfully has he wrought in disintegrating and undermining the truth, that there is hardly a portion of it left firm. The ground underneath us is hollow; and the crust on which we tread ready to give way, and precipitate us into the abyss of unbelief.

He rages against the Cross of Christ, yet with exceeding subtlety and persuasiveness, seeking to blind men to its true meaning and use. In his enmity against it he instigates some to cut it down, others so to bedaub it with such superstitious ornament that it is the genuine cross no longer. He assails the gospel too, mixing up grace and merit; adding to it or taking from it; persuading some that it is not free, and others that it is so free that none will be lost. He attacks propitiation and sacrifice, propagating the lie that sacrifice is merely self-denial, and that the death of Christ is a sacrifice solely because the highest example of self-abnegation ever exhibited. Thus we find him everywhere assailing truth and vitalising error, working against the true religion and inspiring and energising the false. He is the very life and soul of all Antichristian unbelief and lawlessness, raising up the many Antichrists, and ripening the world for the last great Antichrist about to be revealed in the height of rebellion and pride; as if he would make good to man his promise to the first Adam, "Ye shall be as God,"

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and to the second Adam, "All these things will I give Thee if Thou wilt fall down and worship me;" for the Antichrist accepts what the Christ refused, and is crowned as Satan's king and vicegerent upon earth.

But his time approaches, and his day is short. The nations shall muster on Armageddon; the kings of the earth shall combine; all shall worship the beast. But the triumphing of the wicked is short. His doom is sealed—first, in the bottomless pit, and then in the lake of fire.

And what a history! what a career! He comes to his end, and none shall help him. He passes away into captivity, and there is none to sympathise with the captive, mighty and majestic though he be in his chains.

> "When Nero perished by the justest doom
> That ever the destroyer yet destroyed,
> Amid the roar of liberated Rome,
> Of nations freed and of a world o'erjoyed;
> Some hands unseen strew'd flowers upon his tomb;
> Perhaps the weakness of a heart not void
> Of feeling, for some kindness done when power
> Had left the wretch one uncorrupted hour."

But over the downfall of this mightiest of princes,—the prince of the power of the air, the god of this world,—not a note of lamentation shall be heard. The heavens shall rejoice and the earth be glad. The saints shall sing Allelujah, as the smoke riseth up for ever and ever.

And yet there is something unspeakably solemn in his downfall. For what history has been like his, so stupendous, so triumphant, so terrible.

Nor can we deem him devoid of feeling. A being of such mighty intellect and power cannot be insensible. He is no stock nor stone. His capacities for joy and sorrow are vast; but it is only with the latter that he has aught to do. We picture him to ourselves as a being all pride, malignity, revenge, and cunning—so much so that we forget that he was made with capacity of feeling. But the heart that is capable of these things must be capable of being *profoundly wretched.* He has not, indeed, human tears to weep. Our sorrows, our burdens, our fears, our anguish, are not his. But he has something of his own, no less bitter than ours. Ours are human, his are superhuman; for no intelligent being can be passive; he must be happy or miserable according to the capacities of his being. As truly as the unfallen angels are happy, so truly are the fallen wretched. "The fire prepared for the devil and his angels" is something terrible beyond con-

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ception. What it amounts to I know not; but in the case of Satan it must be pre-eminent torment, unutterable woe; such as groans cannot express, and to which tears would afford no relief; and it may not be without use; it may help to solemnise us,—to reflect on the great and eternal misery of this great enemy of God and man. It is the misery of an unholy but majestic nature; the torment that springs from hellish hatred of all good. And, in addition to this, it is the misery of disappointment, failure, mortification, misfortune, remorse; the misery of reflection on 6000 years of constant, persevering malignity against God and His Christ, relieved by not one deed of goodness; yet at last his plans all ruined, his work undone; his Babels and Romes all in the dust; his Nimrods, his Sennacheribs, his Herods, his Neros, his Napoleons, his Antichrists, his false prophets, his forgers of lies, all passed away; every fragment of his laborious handiwork broken in pieces, and earth, in spite of all his efforts, a happy, holy, glorious Paradise, with the seed of the woman, the last Adam, for its king. All this will be to him the bitterness of bitterness, the torment of torment.

Yet in all this misery, vast though it be, one source of anguish can never be his,—a rejected Christ. Certainly, not to have loved the most lovable of all beings must of itself be wretchedness, especially to an intellect like his, that can understand worth; but still there is no stinging remembrance of a *rejected* Saviour. This, the very woe of woes, the gall and wormwood of the eternal cup, is the portion of the lost sons of Adam, who had salvation within their reach, but madly flung it away. Terrible as is the doom of the fallen Archangel, this, at least, shall form no part of his awful hell.

Art. II.—THE HAPHTOROTH;

OR, PORTIONS OF THE PROPHETS APPOINTED TO BE READ IN SYNAGOGUE SERVICE.

It is generally known that the whole law of Moses is publicly read in the synagogues within the circle of each year: a section (or Sed'rah) being prescribed, in succession, for each Sabbath-day, commencing with the civil new year of Tishri, the month (moon) in which the autumnal equinox occurs—*i.e.*, the season

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in which the Jews believe the world was created; distinguished from the ecclesiastical new year, which begins with the month (moon) in which the spring equinox occurs; Abib or Nisan, the time of Passover, in accordance with Exodus xii. 2—"This month shall be unto you the beginning of the months: it (shall be) the first month of the year to you." From this new year it is that the festivals and fasts for the year are computed.

For this annual reading the law is divided into fifty-four sections, the surplus two over fifty-two being reserved for complement of the calendar in the Jewish leap years; in common years, these two being very short, are coupled with the sections that precede them.

In all printed Hebrew Bibles these sections are carefully marked out, and in Jewish almanacks the Sabbaths have their sections of the law specified. They are the same in all the known synagogues of the world, so much so that it is a common practice in the dating of Hebrew correspondence to give also the name of the section for the week. It has often occurred in the East to the writer of these lines to find weekly bills of shop accounts or payments of wages dated in this manner.

These names consist of the leading word at the commencement of each section. Thus the first one is called, "In the beginning;" the next is, "Generations of Noah" (Gen. vi. 9); the third is, "Get thee out" (xii. 1); the fourth is, "(The Lord) appeared" (xviii. 1); the fifth is, "Life of Sarah" (xxiii. 1), and so on.

To us it would seem strange to give a receipt for salary, or to write a shop account on the 3d day of "Jethro," or 5th day of "In the Wilderness," or 4th day of "Korah;" yet this is only in conformity with the Jewish sentiment of making "the blue thread" of religious remembrance pervade the habits of common life; it is one of the many practices by which the letter of the law is engraved into their memory and intellect from early childhood.

But to go back to ancient history. About the year 170, before the birth of Christ, Antiochus Epiphanes, the Syrian king, being absolute conqueror of the Holy Land, resolved upon the abolition of the Jewish religion, and substitution of his sensuous and attractive mythology. Under the extreme penalties of torture and death he suppressed all outward peculiarities of Judaism, and was obeyed by all but a faithful remnant of the people. The image of Jupiter Olympius was set up in the Temple of Jerusalem, swine were sacrificed on its altar, and the drunken processions of Bacchus paraded the streets. The specially sacred roll of the Hebrew law used in the Temple the idolators sought

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for in order to paint in it the figures of their idols; that holy law which on Sinai, amid thunder, lightning, and thick darkness, by an awful voice, had forbidden all forms of idolatry, was thus to be defiled with pictures of Jupiter and Bacchus (if not others), with their eagles and Silenus (1 Maccabees iii. 48, marginal reading). The indignant rising of the Maccabean family after a time recovered Jerusalem from its degradation, and the Temple, which had been meanwhile to some extent demolished, had its services restored. The interval had been exactly three years, according to Josephus (Ant. xii. 6, 7), though the whole land was not entirely free from the tyranny of idolatrous foreigners till Simon's pontificate; twenty-five years from the first outbreak of the profanity of Antiochus.

It is strange that although Josephus narrates the cruelties of the Syrian king, and the cessation of the most sacred rites (referring to Dan. xi. 31), he makes no mention of the prohibition of reading the law, although it is but natural to infer this from the rest of the proceedings.

But that prohibition is a frequent theme in Talmudical and Rabbinical writings, inasmuch as it gave rise to the practice of reading "Haphtoroth," or portions from the prophets upon the Sabbath, instead of "sections" of the law. Such is the traditional account of their origin. These portions from the prophets (including the historical books after the law), still everywhere in use, have been selected with remarkable ingenuity, each corresponding to the subject of the "section" of the law which ought to be read on the day, so cleverly chosen that the task could only be accomplished by a class of persons thoroughly steeped in the knowledge of the Sacred Scriptures, and only useful among a people in the habitual practice of following the topics of the successive sections.

On the restoration of the Temple and the law by Judas Maccabæus, these Haphtoroth portions were nevertheless not discontinued, but still (as to this time) were read in the public services, after the day's section of the law, surely with great propriety and profit.

Some of them, however, must, in process of time and change of country, have been slightly modified since the original appointment, as we find that in some instances the Haphtoroth of the two main bodies of Jews in Europe (the "Sephardim," of Spanish and Portuguese origin; and the "Ashkenazim," of German, Polish, and Russian settlements) do not exactly coincide. Yet, in gross, they have the same foundation, and the subject is well deserving the attention of Biblical students.

As Christians, it is worth our notice that the portion of the

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prophets which our blessed Lord read and expounded in the synagogue of Nazareth was not one of these Haphtoroth that we have now. His text and discourse partook rather of the nature of a D'râshah or exposition, probably delivered after the general service was concluded.

The addresses of the apostles in the synagogues abroad, as recorded, or rather *outlined*, in the book of the "Acts," were simply sermons without texts, although this subject of Haphtoroth is clearly alluded to in Acts xiii. 15 and 27—"And after the reading of the law and the prophets, the rulers of the synagogue sent unto them. . . . For they that dwell at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath-day," &c.

Lastly, it is worthy of note that the wonderful chapter 53 of Isaiah, with the three preceding verses, does not find a place in the present schedule of Haphtoroth; and there is no evidence that it ever was read as such. Indeed it would be difficult to find a section of the law of Moses to which it could become a corresponding pendant. Some have imagined this to have been an intentional omission, but truly it would have required too deep an insight into the nature of Christ's sacrifice for the ancient Hebrews to be able to identify that portion of divine prophecy with the type of the scape-goat before its accomplishment. Yet what other section could be found for its connexion?

Genesis.

1. In the beginning—(i. 1.) Haphtorah, Isaiah xlii. 5 to xliii. end of 11.

"Thus saith God the Lord, He that created the heavens and stretched them out: He that spread forth the earth and that which cometh out of it: He that giveth breath unto the people upon it, and spirit to them that walk therein."

2. Noah—(vi. 9 to end of xi.) Haphtorah, Isaiah liv. 1 to lv. end of 5.

This portion begins with the parallel of Israel while in dispersion, being "few in number among the nations," to the barrenness of Sarah and the wonderful increase of her progeny, which is continued in more than one of the verses. It also refers to the waters of the Deluge and the Covenant with Noah.

3. Get thee out—(xii. to end of xvii.) Isaiah xl. 27 to xli. end of 16.

There is a parallel made in mention of the righteous man

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from the East to Abraham taken from the ends of the earth; and in the former, pursuing and conquering kings, to the latter chasing the confederate kings from Sodom. There is also the epithet of "Abraham my friend."

4. THE LORD APPEARED—(xviii. to end of xxii.) 2 Kings iv. 1 to end of 37.

A parallel to the miraculous birth of Isaac, and his restoration to life (but the Sephardim end with verse 23.)

5. LIFE OF SARAH—(xxiii. 1 to xxv. end of 18.) 1 Kings i. to end of 31.

Parallel of the deaths of Abraham and David.

Also the rivalry between Ishmael and Isaac compared with that between Adonijah and Solomon.

6. GENERATIONS—(xxv. 19 to xxviii. end of 9.) Malachi i. 1 to ii. end of 7.

The rivalry between Esau and Jacob.

7. WENT OUT—(xxviii. 10 to xxxii. end of 3.) Hosea xi. 7 to xii. end of 11.

Reminiscence of Jacob's wrestling with the Angel.

8. (JACOB) SENT—(xxxii. 4 to end of xxxvi.) Hosea xii. 2 to end of the Prophecy.

Jacob's flight to Haran, and serving for a wife.

But the Sephardim read instead of it the Prophecy of Obadiah, containing the denunciations against Esau (Edom) and the future return of Jacob to his own land after exile.

9. (JACOB) DWELT—(xxxvii. 1 to end of xl.) Amos ii. 6 to iii. end of 8.

The selling of the righteous for silver (ii. 6) alludes to selling of Joseph to the Midianites. Probably also iii. 7 may be understood to refer to the interpretation of Pharaoh's dream of the coming famine.

10. AT THE END—(xli. to xliv. end of 17.) 1 Kings iii. 15 to iv. end of 1.

The wisdom of Joseph compared with the judgment of Solomon between the two women concerning the child.

Or it may be an allusion to the two children of Rachel—one living (Benjamin,) the other believed to be dead (Joseph.)

11. (JUDAH) DREW NEAR—(xliv. 11 to xlvii. end of 27.) Ezekiel xxxviii. 15 to end of chapter.

A beautiful parallel between the reconciliation of Joseph with his brethren, and the junction of the two sticks—*i.e.*, two sceptres of tribes.

12. AND (JACOB) LIVED—(xlvii. 28 to end of Genesis.) 1 Kings ii. 1 to end of 12.

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The dying charge of King David compared with the benedictions of dying Israel.

Exodus.

13. These are the names—(i. 1 to vi. end of 1.) Isaiah xxvii. to xxviii. end of 13; also verses 22 and 23 of xxix.

The parallel here appears to lie in the two last verses of xxvii. in connexion with deliverance from Egypt.

But instead of this portion the Sephardim read Jeremiah i. 1 to ii. end of 3, in which the hesitation of the prophet is a parallel to the hesitation of Moses; and both are set over kingdoms to root out and pull down, &c. Also an allusion to Israel in the wilderness, with the declaration "all that devour him shall offend."

14. I appeared—(vi. 4 to end of ix.) Ezekiel xxviii. 25 to end of xxix.

Denunciation against Egypt; also her boasting that the river is her own.

15. Go in—(x. 1 to xiii. end of 16.) Jeremiah xlvi. 13 to end of the chapter.

Denunciation against Egypt.

16. Had let (the people) go—(xiii. 17 to end of xvii.) Judges iv. 4 to end of v.

Deborah's song of triumph parallel to that of Moses in the overthrow of Egyptians in the Red Sea.

17. Jethro—(xviii. 1 to end of xx.) Isaiah vi., to which the Ashkenazim add as far as vii. 6, with ix. 5, 6.

The prophet, seeing the Lord in glory, and his sense of unworthiness, resembling the approach of Moses on Mount Sinai.

18. Judgments—(xxi. to end of xxiv.) Jeremiah xxxiv. 8 to the end, adding the two last verses of xxxiii.

This Haphtorah refers to the law of a Hebrew serving only for six years—ending with a gracious promise.

19. Offering—(xxv. 1 to xxvii. end of 19.) 1 Kings v. 12 to vi. 13.

Preparations for Tabernacle in the wilderness.

Preparations for Temple in Jerusalem.

20. Thou shalt command—(xxvii. 20 to xxx. end of 10.) Ezekiel xliii. 10 to end of the chapter.

The Tabernacle and the future Temple.

21. Take (the sum)—(xxx. 11. to end of xxxiv.) 1 Kings xviii. 1 to end of 39; but the Sephardim begin at verse 20.

In both Sections of the Law and the Haphtorah we have the idolatry of Israel, either with the golden calf or with

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Baal, and the zeal of the Lord's prophet in both instances.

22. AND (MOSES) GATHERED—(xxxv. 1 to xxxviii. end of 20.) 1 Kings vii. 13 to end of 26; but the Ashkenazim read that chapter from verse 40 to end of 50.

Furniture of the Tabernacle.

Furniture of the Temple.

23. THE SUM—(xxxviii. 21 to end of Exodus.) 1 Kings vii. 40 to end of 50; but the Ashkenazim commence at verse 50 and read on to viii. end of 21.

Dedication of the Tabernacle.

Dedication of the Temple.

In both cases the glory of the Lord filleth the building.

LEVITICUS.

24. AND (THE LORD) CALLED—(i. 1 to end of v.) Isaiah xliii. 21 to xliv. end of 23.

The prophet complains that the sacrifices had not been offered, shows the vanity of idolatry, but delivers promises of forgiveness and renovation.

25. COMMAND—(vi. 1 to end of viii.) Jeremiah vii. 21 to viii. end of 3, adding ix. 23, 24.

Reproof for disobedience, but, as is usual in cases of threats or curses, concluded with a short promise of comfort.

26. THE EIGHTH—(ix. 1 to end of xi.) 2 Samuel vi. 1 to end of 19—to which the Sephardim add as far as vii. end of 17.

The parallel of the breach upon Uzzah, for touching the ark, and of Nadab and Abihu for offering strange fire.

27. CONCEIVED SEED—(xii. 1 to end of xiii.) 2 Kings iv. 42 to v. 19.

The law of leprosy and the healing of Naaman the Syrian.

28. THE LEPER—(xiv. 1 to end of xv.) 2 Kings vii. 3 to end of the chapter.

The four lepers at the gate of Samaria at the time of the siege by the Syrians.

29. AFTER THE DEATH—(xvi. 1 to end of xviii.) Ezekiel xxii. 1 to end of 16.

Laws about pollutions.

30. HOLY—(xix. 1 to end of xx.) Amos ix. 7 to end of the chapter; but the Sephardim read Ezekiel xx. 1 to end of 20.

Sundries.

31. SPEAK—(xxi. 1 to end of xxiv.) Ezekiel xliv. 15 to end of the chapter.

Sanctity of the priests.

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32. In the Mount—(xxv. 1 to xxvi. end of 2.) Jeremiah xxxii. 6 to end of 27.

Law of redemption of land.

Jeremiah buys the field of Anathoth.

33. In my statutes.—(xxvi. 2 to end of Leviticus.) Jeremiah xvi. 19 to xvii. end of 14.

Blessings and curses.

Numbers.

34. In the wilderness—(i. 1 to iv. end of 20.) Hosea ii. to end of 22.

The promise of the Haphtorah—to bring Israel into the wilderness and speak comfortably unto her.

35. Taking (the sum)—(iv. 21 to end of vii.) Judges xiii. 2 to end of the chapter.

Law of the Nazarites.

Miraculous birth of Samson the Nazarite.

36. When thou lightest—(viii. 1 to end of xii.) Zechariah ii. 10 to iv. end of 7.

The golden lamp (candlestick) with the seven branches.

37. Send thou—(xiii. 1 to end of xv.) Joshua ii. 1 to end of chapter.

Parallel of searching out the land from Kadesh Barnea and the search of the spies at Jericho.

38. Korah—(xvi. 1 to end of xviii.) 1 Samuel xi. 14 to xii. end of 22.

Parallel of the rebellion of Korah, and then of the people, against Moses, the leader under God's ordinance, with the wilful desiring a king, "when the Lord was their king."

See xii. 6—"It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt; now therefore stand still, that I may reason with you before the Lord."

39. The ordinance—(xix. 1 to xxii. end of 1.) Judges xi. 1 to end of 33.

Moses requested leave to pass through the land of Edom and of the Amorites, and was refused, but he conquered and took the land of the latter.

The same history recited by Jephthah to the Ammonites, whom he then conquered.

40. Balak—(xxii. 2 to xxv. end of 9.) Micah v. 7 to vi. end of 8.

The Haphtorah compares Jacob among the Gentiles to a lion, as did Balaam, but denounces witchcraft and soothsayers.

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vi. 5—"Remember now what Balak consulted, and what Balaam answered him from Shittim unto Gilgal, that ye may know the righteousness of the Lord."

Note also the contrast between a sacrifice of mere *bullocks* and *rams*, and a true spirit of devotion.

41. PHINEAS—(xxv. 10 to xxx. end of 1.) 1 Kings xviii. 46 to xix. end of chapter.

Moses on Mount Abarin directed to appoint Joshua for his successor.

Elijah on Sinai directed to appoint Elisha for his successor.

42. TRIBES—(xxx. 2 to end of xxxii.) Jeremiah i. 1 to ii. end of 3. (Except in leap-year—Jewish—the next section of the law, viz. *journeys*, is joined with this, and the Haphtorah continues on to verse 28 of Jer. ii., to which the Ashkenazim add iii. 4, but the Sephardim instead add iv. 1, 2.)

Earnest pleading with Israel on account of apostasy, even in the time of Moses, as well as at the time of speaking,—"And the Lord's anger was kindled against Israel, and he made him wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed. And behold ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.'

43. JOURNEYS—(xxxiii. to end of Numbers.) Jeremiah ii. 4 to end of 28.

The wilderness journeys and the goodly land in verses 6 and 7.

DEUTERONOMY.

44. THESE (BE) THE WORDS—(i. 1 to iii. end of 22.) Isaiah i. 1 to end of 27.

The book of Deuteronomy, consisting chiefly of a recapitulation of the Lord's dealings with the people. The Haphtoroth have no historical facts to afford parallels; its portions therefore are mostly taken from the remonstrances and the promises of Isaiah.

45. I BESOUGHT—(iii. 23 to vii. end of 11.) Isaiah xl. 1 to end of 26.

Both in the law and the prophets the appeals are to experience, the understanding, and the heart.

46. IF (YE HEARKEN)—(vii. 12 to xi. end of 25.) Isaiah xlix. 14 to li. end of 3.

47. BEHOLD—(xi. 26 to xvi. end of 17.) Isaiah liv. 2 to lv. end of 5.

48. JUDGES—(xvi. 18 to xxi. end of 9.) Isaiah li. 12 to lii. 12.

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49. When thou goest forth—(xxi. 10 to xxv. end of the chapter.) Isaiah liv. 1 to end of 10.

(This has already formed part of the Haphtorah for *Noah.*)

50. When thou art come—(xxvi. 1 to xxix. end of 9.) Isaiah lx.

51. "Ye stand"—(xxix. 10 to end of xxx.) Isaiah lxi. 10 to lxiii. 9.

In appointing this Haphtorah the compilers did not see, as we are happily enabled to do by means of the New Testament, the doctrine of the Holy Trinity, three persons in one God; else they would not have staid in the solution till the whole chapter lxiii. (as we use the word chapter) was completed.

In the 7th verse the name of the Lord is given *thrice* as an introduction to what follows. In the 8th and 9th verses the Lord has the special designations belonging to the Son of God, "their Saviour" and the "Angel of His presence." In verses 10, 11, and 14, we have "the Holy Spirit," and in verse 16, "our Father" occurs twice, besides that the term "our Father" is identified with "our Redeemer," in the same sense as of ix. 6, where "the child" is called "the everlasting Father."

52. And Moses went—(xxxi.) Isaiah lv. 6 to lvi. end of 8, according to the Ashkenazim; but the Sephardim read Hosea xiv. with the three last verses of Micah added.

53. Give ear—(xxxii.) 2 Samuel xxii., according to the Sephardim.

The Song of David.

The Song of Moses.

Some other congregations read instead, Ezekiel xvii. 22 to end of xviii., possibly because the penalty upon Moses illustrates the sentence, "The soul that sinneth it shall die."

54. And these (are the) blessings—(xxxiii. to the end.)

This section of the law is read together with the preceding one, except in the Jewish leap-year, and the Haphtorah serves for both.

Besides the above portions, which correspond with sections of the law, there are nearly thirty other Haphtoroth out of the prophets assigned to sundry festivals of the year.

It is to be observed that the Haphtoroth are never taken from the class of books in the Bible called "the Writings"—namely, Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, and the "five Rolls"—viz., Song of Songs, Ruth, Lamentations, Ecclesiastes,

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and Esther. Esther and Lamentations are reserved for peculiar festivals, and the Psalms, besides being much used in daily services, are everywhere committed to memory.

Not exactly connected with this subject, but suggested by it, there may not inaptly be formed a parallelism between the New Testament and the Jewish divisions of the Old Testament, in this manner—

1. The Pentateuch or Law, as the foundation.	1. The Gospels, as the foundation.
2. The Historical Prophets.	2. The Acts of the Apostles.
3. The Doctrinal Prophets.	3. The Epistles.
4. The Writings.	4. The Revelations.

Art. III.—BOSANQUET'S MESSIAH THE PRINCE.*

We devoted an article to this work when the first edition appeared (see *Journal of Prophecy* for Oct. 1866), and in the succeeding number we examined the author's theory with respect to Sabbatical years and jubilees. We take the opportunity afforded us by the publication of a second edition to notice some further evidence which has been brought to light upon the subject of Bible chronology.

It will be remembered that the keystone of Mr Bosanquet's chronological system is the date of the eclipse of Thales, which is now conclusively established by the calculations of astronomers to have been the year 585 B.C. Chronologists are still fighting hard against this conclusion, but they will have to yield. Besides the paper of Mr Airy, the astronomer-royal, in 1853, to which we formerly referred, we have another paper by the same author in the "Memoirs of the Royal Astronomical Society for 1857," testing his former conclusions by the eclipse of Larissa in the year B.C. 557, and the eclipse of Stiklastad in A.D. 1030, and substantially confirming those conclusions. In the present edition of his work Mr Bosanquet gives maps of the path of the

* "Messiah the Prince; or the Inspiration of the Prophecies of Daniel," by J. W. Bosanquet, F.R.A.S. Second Edition. London: Longmans. 1869

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shadow in the eclipses of B.C. 585, B.C. 310, B.C. 557, B.C. 610, and B.C. 603, calculated from Hansen's Tables, published in 1857 by our Board of Admiralty, which give his readers the opportunity of judging in the matter for themselves. Sir Henry Rawlinson objects that it is very unlikely that Thales should have been able to predict an eclipse, the accurate determination of which has so long baffled astronomers. But to this Mr Airy replies, that it is not at all improbable that it was so predicted: that there is one easy way, and one only, of predicting it—namely, by the *saros*, or period of eighteen years, ten days, and eight hours nearly. By the use of this period, he says, an evening eclipse may be predicted from a morning eclipse, but a morning eclipse can rarely be predicted from an evening eclipse. The evening eclipse of B.C. 585, which Mr Airy takes to be the eclipse of Thales, might be predicted from the morning eclipse of B.C. 603; and none other of the eclipses discussed by Baily and Oltmanns present the same facility for prediction. So that the objection, when rightly used, strongly confirms the conclusion that the eclipse predicted by Thales was that of 585.

The settlement of this date compels us to bring down the whole dates of the kings of Israel as well as of the contemporary Assyrian monarchs by a period of 25 years. And this new chronology is curiously verified by the discovery by Sir H. Rawlinson of the record of an eclipse among the inscriptions of Nineveh, which seems to have been total, and which occurred in the month Sivan in the 18th year before the accession of Tiglath-pileser—that is to say, within ninety days of the vernal equinox. The only eclipse within the space of 200 years which fulfils these conditions is one which occurred on the 15th June B.C. 763. In all probability this was also the eclipse which was seen or foretold by the prophet Amos (Amos i. 1; viii. 8, 9). Mr Bosanquet gives us a map of the path of the shadow of this eclipse, given him by Mr Airy, which, however just, falls short of reaching Nineveh and Samaria. In calculating eclipses of so remote a date, the very smallest inaccuracy in the estimate of the motions from which it is computed affects the result to an appreciable degree, and the correction which would bring the shadow over these cities would be, as Mr Airy himself remarks, altogether slight and unimportant. We may therefore conclude with certainty that Tiglath-pileser began to reign in the year B.C. 745, 744. According to the Assyrian monuments Tiglath-pileser took tribute from Pekah, king of Israel, and Uzziah, king of Judah, a fact quite possible if the dates of the Jewish monarchy be brought lower by twenty-five

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years. So that the testimony of the eclipse in the reign of Tiglath-pileser exactly agrees with the new rendering of the eclipse of Thales.

Another very curious piece of evidence has come to light since the first edition of this work was published, which confirms the conclusions derived from these two eclipses. Certain burial-grounds of the Caraite Jews, who belonged to the ten tribes, were known to exist at Tschufukale and Mankup, not far from Sebastopol. They had been mentioned by the traveller Pallas, who visited the Crimea in 1793 or 1794. At the instance of Prince Woronzoff investigations were made regarding the tombstones in these cemeteries, beginning in 1839 and extending to 1853, in which year not fewer than 700 copies of these stones, and 500 copies of epigraphs were submitted to Professor Chwolson at St Petersburg, who prepared a learned and interesting treatise upon them, which appeared in the "Memoirs of the Imperial Academy of Sciences at St Petersburg in 1865." The dates on these tombstones all belong to a current era, described as "after our exile." One of them relates that "Zadoc the Levite, son of Moses, died 4000 years after the creation, 785 after our exile." This inscription gives us no information unless we can discover the relation which the Caraite era of the creation bore to some era known to us. And this defect we are happily able to supply. One of the epigraphs relates that during the reign of the emperor Julian, Greek-speaking Jews, whose ancestors had been placed by Titus in Byzantium, spread through Trebizond to Metarcha, on the sea of Azoff, bringing with them rabbinical teaching, and thus a *second* reckoning was introduced into the Crimea, called the Metarchian, which was in fact the era now in common use among the Jews throughout the world, and places the creation in the year B.C. 3760–61.

Now, some of the tombstones had been inscribed when this new era was coming into use, and are invaluable for our purpose, because the year of the death is given in terms of *both* the eras. One of them reads thus :—"The tomb of Esther, the daughter of Solomon, who died in the year [4]536 after the creation—that is, [4]385 according to the Metarchians." The difference between the two eras therefore was 151 years, which is proved from other monuments also, and is not disputed.

Returning now to the first tombstone, we learn that the exile was 3215 years after the Caraite date of the creation. But from the second inscription we learn that the Caraite date of the creation was $3760+151=3911$ years B.C. The date of the

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exile therefore was B.C. 696; which is therefore the year of the capture of Samaria by Shalmanezer.

This old reckoning of the ten tribes, thus curiously preserved, is identical with that of Demetrius, to whom we referred in our former article on this subject. He says that from the time when the ten tribes were carried away from Samaria to the reign of the fourth Ptolemy was a period of 473 years and 9 months. Now Ptolemy Philopator began to reign in Nov. B.C. 222—that is, before Christ 221 years and 2 months. Add 473 years and 9 months, and we have for the date of the capture of Samaria, 694 years and 11 months, or the first month of B.C. 695, varying from the date derived from the tombstones by not more than one or two months.

It is interesting to observe that the correct reckoning of time had not been lost among the Jews so early as the beginning of the first century A.D.; as the inscriptions on these tombstones prove. We understand therefore how Simeon and Anna were waiting for the consolation of Israel; for the 490 years of Daniel's vision were just then expiring; whereas according to the common reckoning nearly half a century had elapsed since their completion.

There is one point on which, perhaps, we hardly did Mr Bosanquet justice in our former article. As we there mentioned, our author arranges the seventy weeks thus—$1+7+62=70$ weeks; and the second of these periods, forty-nine years, he makes to terminate with the rebuilding of the wall of Jerusalem. As these forty-nine years commence in 486, they must terminate in 437 B.C. We demurred to his forsaking the narrative of the Book of Nehemiah, and following Josephus, in the time assigned to the building of the wall. But a more careful examination of the text of Nehemiah has satisfied us that it is not impossible that the dedication of the wall might have taken place in the year of jubilee 437–6. It would seem absolutely out of the question that the whole work of building the walls could have been completed in fifty-two days. Most probably, as Sir Isaac Newton suggested, the opposition to building the wall mentioned in Ezra iv. 6–23, really belongs to the time of Nehemiah, and comes in between the 6th and 7th chapters of that book. Nehemiah may very possibly have returned to Persia in order to overcome the obstacle; and when he came back he set up the gates, as is related in Neh. vii. 1. If he was absent some years at this time, the dedication might have taken place in the 28th of Artaxerxes, four years before the Tershathah finally left Jerusalem, and this supposition would exactly agree with Mr Bosanquet's dates. Indeed it is

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far from being an unlikely thing that, even though all might have been ready a year or two before, the dedication of the walls might have been postponed to the great year of jubilee B.C. 437–6. This act would have been as appropriate to the jubilee as the reading of the law was to the Sabbatical year.

ART. IV.—ADVENT, RESURRECTION, AND CONSOLATION.

(1 THESS. iv. 16, 17.)

IN reading these words, the student of the Holy Scriptures is led back for nearly fifteen hundred years before the coming of our Lord in the flesh, to those great and wonderful events which took place at Mount Sinai, when God, according to His promise, brought the children of Israel to its foot, in order that He might enter into covenant with them. There was nothing wanting to add grandeur, and awe, and impressiveness to the great transaction. There were rolling clouds, thick darkness, the lightning's flash, the thunder's peal, the burning mount, the quaking earth, the piercing, fearful sounding trumpet, and the voice of God, more terrible, more powerful, more awful, than all, and God himself in glory descending upon the mount. No wonder that the people trembled, no wonder that Moses himself did exceedingly fear and quake. The whole was worthy of the conclusion of the miraculous deliverance from Egypt which God had accomplished for the children of Israel. It was a fitting introduction to the solemn ratification of the covenant that God was about to make with them, and to that long series of revelations of Himself and of His mind which He was to give by His prophets, and which He was to entrust to the keeping of His chosen people to instruct, to guide, and to comfort, not only them, but all men of every kindred, and people, and tongue, that should hereafter believe on His name. This, like everything else that took place in the journeyings of the Israelites, was a type of still greater and more glorious things to come, when the Lord should come the second time, under the Christian dispensation, to establish and confirm the new, the everlasting covenant, the covenant of peace with the children of Israel,—when the Deliverer should come to Mount Sion to turn away ungodliness from Jacob, and when, with angelic speed, the "everlasting gospel" will be preached to

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them that dwell on the earth, and to every nation, and kindred, and tongue, and people. There is a striking parallel between the type and the antitype, although, as in every other, the type falls far short, and is inferior to that which it foreshadows.

In the antitype we have the personal coming of Christ, with its imposing and grand accompaniments:

The manifestation of the sons of God in complete redemption.

As at Mount Sinai Jehovah was the great centre round which everything revolved, and towards which everything tended, so Christ will be the substance of that law which is to go forth from Mount Sion. The first and most prominent figure in this magnificent scene is Christ in power and in great glory coming in the clouds of heaven. His coming or His presence is not such as He promised when He said, "Wherever two or three are gathered together in My name, there will I be in the midst of them." It is not such as He promised, when He said He would manifest Himself to His people in a manner in which He would not to the world. It is not a visitation of providence which, as having all power in heaven and on earth, He makes in judgment or in mercy,—it is a revelation of Himself in person as partaking of our nature, which in Him is now glorified. It is "the Lord himself" that is to come. It is "that same Jesus" who, after forty days' companionship, was taken up from the Mount of Olives, in the view of chosen disciples, who will so come in like manner as they saw Him go into heaven. The words could not be more express or emphatic as to the identity of our Lord, and as to His personal appearing.

I see nothing in the New Testament that leads us to expect two comings of the Lord—one in private, another in public—one in secret, and the other openly—one in which the Lord's people will be taken up without observation, and afterwards openly manifested. His coming is spoken of as THE coming and as *the* second coming. In the Epistle to the Hebrews ix. 28, St Paul says, "Unto them that look for Him shall *He appear the second* time without sin unto salvation." He is to come in glory, and His appearing is a glorious appearing. He is to "come with *power* and great glory." We have many instances of the overwhelming effects which the manifestation of Christ in glory will produce. Isaiah saw it in vision, and exclaimed, "Woe is me, for I am undone." Peter and James and John beheld a sample of His power and coming and glory, and "were sore afraid." Paul saw it, and its intense brightness cast him to the earth and deprived him of sight. John

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saw it, but in vision; and, to allay his fear, the Lord laid His hand upon him, and said, "Fear not." So great, so splendid, so refulgent will be the glorified person of Jesus, that, when the new Jerusalem descends from heaven, the light of the sun and of the moon will be superseded, and the glory of God and of the Lamb shall lighten it. There is not a spot of earth on which the rays of His glory will not show, there will not be an eye upon which it will not be reflected. Every eye shall see Him, and they who pierced Him. He who can make the electric fluid encircle the earth in a moment of time can easily cause His glory to shine around it, and clothe it in the light of His person.

Great as were the events which took place in Egypt, the Red Sea, and Mount Sinai, they will be cast into the shade and not come into mind; so much greater will be the events that accompany the coming of our Lord, when the times of refreshing, restoring, and renewing all things will arrive. The armies of heaven will draw near with the war-cry—the great trumpet, the trumpet of God, will sound—the voice of the archangel will shout—an earthquake, not confined to a small space, but agitating the whole earth, will shake it to its centre—the heavens themselves will tremble and be on fire—the lightning will flash, and the stars fall like untimely fruit—the moon will be turned into blood, and the sun darkened, and the loud wail of all the tribes of the earth will add to the swell of earth's and heaven's great chorus. This is no imaginative picture, no sketch of fiction. These are great truths, stern and terrible realities, in which, either before or after death, we shall have to bear a part. This is not a subject about which we may merely speculate, or which we may treat with indifference or neglect, in safety. It is not one in which we are not concerned. On the contrary, it is one in which we ought to be particularly interested, and about which we ought to be seriously impressed. The time is coming in which every one, even the most heartless and reckless, will be startled into thought and consideration. Even the Lord's people, who have been waiting, and looking, and hastening to the day of God, will fall down as Paul—will be as afraid as Peter, and James, and John—call out, "Woe is me, for I am undone," as Isaiah, and exceedingly fear and quake, as Moses at Mount Sinai. Yet, withal, they will lift up their heads and rejoice—they will welcome their returned Lord with joyful acclamations—saying, "Lo, this is our God, we have waited for Him—this is the Lord, we have waited for Him — we will be glad and rejoice in His salvation."

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We ought to realise these things. In anticipation we should bring ourselves into the midst of them, and ask our hearts how we should feel and how we should act at such a time and under such circumstances. The longer we beat back the thoughts and postpone the consideration of these things, the more difficult will it be to make up our minds with respect to them. To banish the thoughts of the great day will only make its coming more sudden and more unexpected. The day of the Lord will so come as a thief in the night; and when men shall say, "Peace and safety," then sudden destruction cometh upon them, and they shall not escape. We must witness this great convulsion of nature, these great displays of the power of God; and we ought to ask, when alone we can get a satisfactory answer, Who shall be able to stand? There may be found those who will mock at the Christian's hope and the Christian's expectation. They may treat as delusion the Christian's faith in the promises of God; but the time is coming, and coming fast, when they shall find they have made a grievous mistake, and committed a grievous sin, in despising the Word of God.

We can scarcely imagine what the earth shall be when corruption, and sin, and crime, and vice, and the curse with which it has been blasted, shall be for ever banished into the region of darkness. It is too high. We cannot attain to it. But every heart that has been burdened with sin, and every spirit that has longed and desired to be free, will feel somewhat of what it must be to be delivered from the body of sin and death, and in purity and freedom, without intermission or weariness, to hold communion and converse with our God and risen Saviour.

In the prophetic words of dying Jacob, it was said of Shiloh, that "unto Him should the gathering of the people be." This was part of the mystery of God's will, made known to Paul, "that in the dispensation of the fulness of time He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him." Our Lord has told us, that when the Son of man shall come in His glory, all the holy angels shall come with Him, and then shall He sit upon the throne of His glory. This is the first contingent of the heavenly and the earthly. Everything else will follow in rapid succession. That dread trumpet, the last trump, shall sound, that proclaims the approach of Christ; and the voice of Christ shall be uttered, and they that are in their graves shall hear His voice and live. This is the glory which shall be revealed in us; this is the manifestation of the sons of God for which the whole creation has been waiting with earnest expectation; this is the adoption,

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the complete redemption from the bondage of corruption into the glorious liberty of the children of God, for which the whole creation, even they who had the first-fruits of the Spirit, hoped and waited, whilst they groaned and travailed in pain. Eye hath never lighted upon such objects, ear hath never heard such sounds, imagination hath never pictured such scenes of grandeur, sublimity, and glory, as will then be exhibited to men and angels.

I remember, on the 13th November 1866, a little after midnight, I watched an innumerable multitude of stars—first in units, then in streams—bright, brilliant, many-coloured stars—radiating from a bright centre and traversing the whole circuit of the heavens. I gazed upon it with wonder, and delight, and amazement. It seemed to me almost like a heavenly dream or vision. It was a glorious sight, to be graven on the memory. It gave me an almost overwhelming idea of the power, and majesty, and boundless resources of our God. It were worth travelling any distance, and undergoing any fatigue, to witness such a sight again.

Such, in some respects, but surpassingly greater, will be the ascension of the glorified bodies of the saints, some of whom have been raised from the dead, and some changed and caught up from among the living. From every graveyard where the bodies of believers have been committed to the earth with solemn rites—from the wide ocean, in whose depths the bodies of believers have long been buried—from the mountain's side and the desert plains, where their bones have been bleached in the sun, and crumbled into dust, there will arise countless glorified bodies like stars and suns, all tending towards a glorious centre, where Christ in glory stands surrounded by hosts of angels. Then will they enter upon the rest and the inheritance long promised and foreshadowed, and dearly purchased by the Lord Jesus. *For ever* will they revolve round the bright centre—Jesus. His face will never be hidden or withdrawn from them. No cloud of doubt or fear will flit across their minds to intercept their vision or interrupt their joy. Eternity shall be one bright unchanging day of glory, in which they will know and comprehend what the immeasurable and unchangeable love of God is, and what it is for them to love with all the heart, and mind, and strength.

Let us examine ourselves in the light of these great and glorious events. With what feelings do we contemplate and meditate upon them? Are they to us a blessed hope? Are they the subject of our prayers—the object of our faith and our longings? Or do we, on the other hand, deprecate, shrink with

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fear from thinking of, and avoid, them? Our convictions will determine our state and condition in the sight of God. By them we can judge, in some degree, of the relation in which we stand to our coming Lord. His faithful servants long, and wait, and watch, and pray for His coming. The realisation of all their hopes are involved in it. The light and glories of that day cast a beam of joy and hope over the darkest shadows and deepest sorrows of the present. They have their days of grief as others; like others, they see friend after friend, and relative after relative, the nearest and dearest, depart, leaving them almost strangers amongst strangers. They are not condemned for the tears they shed, or the griefs they feel, or the sympathy they show, beside the dying bed or the grave of a friend, or brother, or wife, or child. God approves of natural affection; nay, He condemns those who have it not. Love is of God. To love is God-like. But while the Christian mourns, he mourns in hope and in faith; the precious promises of God have bridged over the gulf that separates the present from the future—and, standing on them, he sees and enjoys, by hope, a meeting-time and a meeting-place. At the appointed time the Lord will come and bring with Him all that had communion and friendship together in Christ; and the loved and the separated who were one in Christ will meet together to be for ever with Him, and to see Him as He is.

This is the comfort with which I think St Paul directs us to comfort one another. It is not the abstract doctrine of the resurrection which he presents to us; it is the resurrection of every individual member of Christ in his proper person. They rob that blessed time of the brightness of its lustre and the greatness of its rapture who would persuade us that we shall be so lost in the admiration and love of the one great object, Christ, and so engaged with the one great work of glorifying God, that every other object and thought will be absorbed in these. The individual will not be lost in the mass; personality will not be absorbed in the unification. When the Lord appeared to Peter, and James, and John, in the power and glory of His kingdom, His identity, and that of Moses and Elias respectively, were preserved. So will it be when He comes to take unto Himself His kingdom and reign; every one whose name is found written in the Lamb's book of life will appear as named, and be recognised and acknowledged individually. Friends and relatives, parents and children, godly ministers and people, to whom their ministrations have been blessed, will mutually recognise each other, and glorify God together for the joy unspeakable and full of glory with which they have been un-

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deservedly blessed. The people will be to the ministers a crown of joy and rejoicing, whilst the ministers will be affectionately regarded as the servants of the most High God who taught unto them the way of salvation. No natural affection that God hath planted will die. It will outlive death, and survive the grave ; it will only be perfected, purified, and sublimated ; and all the dear relationships of this life will be recognised and perpetuated, freed from all the stains and pollutions of the earth and of the flesh.

We cannot, however, ignore the fact that, whilst some are raised and others caught up to meet the Lord, and welcome Him on His return, there will be, in all probability, a much larger number that will *be left*. In vain shall the glorified look and search for them. They will be lost to sight, perhaps not to memory. Will any sad remembrances flit across the mind, and dim the joys of that glorious time? Will any sighs escape from a heart of grief, and mingle with the bursts of joyous song with which they will celebrate the praise of their present Lord? We cannot tell. We know that He, the great One, in whose presence they are, can heal the wound as it is being inflicted—can dry the tear before it is fully formed, and turn the rising sigh into accents of gladness.

Let us bring these things home to ourselves, and let each ask himself, If my Lord was to come to-night, can I expect to be caught up, or must I be left? Shall I wing my flight up into the midst of the glorified radiant host that surround our coming Lord, or shall I stand fixed upon the earth amidst those against whom the door of mercy is closed? I can imagine nothing more heart-rending, more despairing, than to see those near and dear to us separated for ever from us, and we deserted and alone. To be left behind would appear punishment enough to make the future intolerable.

Art. V.—NOTES ON EPHESIANS.

Chap. ii. 19.—"*Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.*"

This is the beginning of a deduction from what I may call one of the interpolated arguments. From verse 11 to verse 18 the apostle has been dwelling upon the contrast between the former state of these Ephesian converts, summed up in this

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expression, "without God in the world," and their present condition as "made nigh by the blood of Christ;" and he now gives us the result. The "now therefore" of our translation is more properly "therefore then" or "accordingly," signifying an inference from the reasoning of the previous verses. It is the signal-note of the deduction from the foregoing argument. And what is the conclusion of the whole matter? Even this wondrous and pregnant truth, that these heathen "outsiders" are no more, and no longer, "strangers and foreigners or sojourners,"—no longer excluded from the covenant, the Abrahamic covenant—under which even Abraham himself was "a stranger and a pilgrim." That, in fact, the fulfilling of the promises under that old Abrahamic covenant was now begun, and believers under the New Testament dispensation were beginning to be citizens where all the Old Testament worthies were only sojourners. Striking was the scene on the renewal of the covenant to Abraham. Thirteen years had passed by after his great lapse into unbelief in the matter of the promised seed. He had taken the fulfilment of the Divine promise into his own hand, and in the stalwart Ishmael, now rising thirteen, the Patriarch seems to have thought that the promise was being fulfilled. But his dead, cold sleep of all these years is suddenly broken,—a vision bursts on his startled eye,—a voice supernal rings in his ear, "I—JEHOVAH! walk before me." The announcement of The Presence—the sovereign claim of service—combine to awake the Patriarch to a sense of his backsliding and of his responsibility. He shows this by his reverential obeisance, and by his immediate response to the command that laid upon him submission to the seal of the covenant. Accepting the covenant, he accepted the seal of it. What did that covenant and that seal import? The covenant was no local or family document. Its seal was no arbitrary or meaningless formality. The covenant claimed faith on the one part, and promised on the other a Seed, even, as Paul tells us in the Epistle to the Galatians, Him who was the Christ—an ample posterity, which the same authority assures us are all the faithful, all who believing in Jesus are the children of faithful Abraham. The covenant furthermore promised an inheritance. Paul tells us, in the Epistle to the Romans, that Abraham was "the heir of the world." Yet not by the law, but by the righteousness which is by faith. What can this point to, except that inheritance of resurrection glory which is laid up for them that believe in Jesus? That old Abrahamic covenant was a type and forecast of the covenant of grace made with Christ; and so Christ speaking of Abraham and his faith, said of him, "Your fathe

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Abraham rejoiced to see my day, and he saw it, and was glad."

Till now, all who were outside the pale of the Jewish commonwealth were counted strangers to that covenant—" strangers and foreigners"—nationally or territorially "away"—"far off." But now, because of what has just been stated, they are no longer beyond the circle of that covenant. In the darker days, its privileges were confined to the circumcised, those who by that rite were pronounced believers in the birth of the Christ to come. Now, these privileges are thrown widely open to all who, trusting the come Messiah, are baptized into His death. The Church, under the new dispensation, is a new institution, not limited to any nation, or tongue, or clime, but embracing all believers. In this new commonwealth every real believer in Jesus Christ is a citizen, and, as citizens, they become "fellow-citizens" with all the "saints,"—"the saints of God in the widest sense, all members of the mystical body of Christ, the commonwealth of the spiritual Israel." Citizens of the New Jerusalem—" members of that spiritual community, in which Jew and Gentile Christians were now united and incorporated."

And not only are they brought into membership with an outward earthly polity; they are made members "of the household of God." The Greek expression is "people of the household;" and it seems to me that this denotes a very close relationship. The language tallies with that in modern use, when indicative of the immediate attendants on royalty, they are said to be "of the household." Thus the idea conveyed here by the apostle seems to me to be plainly this, that however far by nature the sinner is separated from God, yet in Jesus Christ he is brought so near as to be a personal attendant and trusted friend; and thus every believer is made one of the "household of God"—a member of the family, a loved and trusted child of the house.

Verse 20. *And are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.*

There is here a change of figure from a social polity to a material building. The apostle, regarding the Church as a Temple of God, speaks of the foundation of the apostles and prophets, and of Jesus Christ the chief corner-stone,—individual believers being the stones of the edifice. The Ephesian converts, already described as no longer strangers and foreigners, he further designates in the new simile as "built up upon the foundation of the apostles and prophets." The phrase in the original marks "super-position—super-structure"—and conveys

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the idea of rest, and of permanency in that rest. Had a different case been used, it would have implied "more partial, overhanging, looser connexion"—the case actually used implies "a connexion of close fitting attachment;" and thus we have an expression of the perfect and abiding unity of the Church.

What is the foundation on which believers are thus built? "The foundation of the apostles and prophets." Not that the apostles and prophets are the foundation, as some have held. Nor even that the apostles and prophets laid the foundation, as is the interpretation of others. But, possessively, the apostles' and prophets' foundation; the foundation upon which the apostles and prophets themselves were built. For the whole of the image of the passage—the temple into which those Gentiles were built—"is the mystical body of the Son, in which the Father dwells by the Spirit. The apostles and prophets, yea, Jesus Christ himself, as the great inclusive Head Corner-stone, are also built into this Temple. That He includes likewise the foundation, and IS the foundation, is true, and must be remembered, but is not prominent here." The prophets spoken of cannot be the Old Testament prophets, without a straining of the passage, but seem clearly to be those of whom Paul speaks, when he elsewhere says, "He gave some apostles and some prophets, &c., for the work of the ministry, and the edifying of the body of Christ." Not only are the heathen and Gentile converts now built up along with these, but this spiritual temple includes in it Jesus Christ himself;—"the HIMSELF exalts the dignity of the temple in that not only it has amongst its stones apostles and prophets, but the Lord himself is built into it." And in this temple He is the Chief Corner-stone—the Head-stone of the Corner—the most conspicuous and most important stone of the building. Thus Jesus is not only the author, but He is also the finisher of our faith. He is the foundation, and He is also the Head-stone of the Corner.

Verse 21. *In whom all the building fitly framed together groweth unto an holy temple in the Lord.*

This verse contains a further and more specific explanation of the preceding clause. Prominence is still further given to the Lord Jesus Christ as the "Corner-stone," in whom all the building is compactly knit together. "He is, in reality, the inclusive head of the building: all is squared and ruled by its unity to and in Him." Thus united in Him, "all the building," though composed of stones of varied size and shape and character, is yet "fitly or exactly framed together." The phrase is the present participle, "being framed together," and denotes a process still going on; for the building of this spiritual temple

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is not yet complete, and will not be till all the elect are gathered in. But the process is going on from day to day, and age to age. New stones are being quarried out of the great world-quarry, and fitted exactly into their places, by being brought into relation to, and union with, Jesus Christ, and so the building groweth, or is growing. The fitting together and the growing are still going on. There is not only actual progress, but the increase is steady and perpetual. Growth is the normal condition of the Church. If it is not growing, there is something wrong. "This increase must undoubtedly be understood as *extensive,* as well as *intensive,* and as referring to the enlargement and development of the Church, as well as to its purity and holiness." When the growth is completed, the result will be "a holy temple in the Lord,"—that is, in Christ. Conybeare translated this "a temple hallowed by the indwelling of the Lord." The apostle's purpose seems to be "to lay all stress on the fact that Christ is the inclusive head of all the building, the element in which it has its being and growth. The increase spoken of will issue in its being a holy temple in Christ." In Christ, and in Him alone. This is the present condition and future prospect of the Church as a whole. The whole contains the part, and in the closing verse of the chapter the apostle comes back to the personal element, and speaks of the position of the individual believer.

Verse 22. *In whom ye also are builded together for an habitation of God through the Spirit.*

Yes! All believers are stones in this living temple, that has Christ for its foundation and for its corner-stone. "In whom," not in which, not in the temple, not into the temple, but in Christ ye are builded. Ye also. The expression is not depreciative, but "marks the exalted nature of the association in which the Ephesians shared; they also were living stones of the great building." This was their new and high privilege as believers, to be now built together with one another, and with those already, in previous verses referred to, united, built together, in Christ. The expression is descriptive. "Are built, or are being built in together." It has been interpreted as hortatory; as impressing on the Ephesians the duty of growing more and more in the faith of Christ, on whom they were now built. But the simple sense seems to be, that Paul was describing and impressing upon them what they are—namely, the mystical body of Christ, not what they ought to be. He is now speaking of their present privilege; and it is true that a realising of that will have the effect of making the believer watchful, and will be very helpful to his growth in grace.

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Thus builded together in Christ, the believer is "for an habitation of God." What a high calling is this! Thus the believer becomes the only true temple of God as he becomes the body of Christ. Truly, it has not entered as yet into the heart of man to conceive the full extent of the glory and dignity of that high calling to which the believer in Jesus is set apart.

"In the Spirit." "It is even now in the state of imperfection, by the Spirit dwelling in the heart of believers, that God has His habitation in the Church; and then, when the growth and increase of that Church shall be completed, it will be still in, and by the Holy Spirit fully penetrating and possessing, the whole glorified Church that the Father will dwell in it for ever. Thus we have the true temple of the Father built in the Son, inhabited in the Spirit; the offices of the three blessed persons being distinctly pointed out; God, THE FATHER, in all His fulness, dwells in, fills the Church; that Church is constituted an holy temple to Him in THE SON—is inhabited by Him in the ever-present indwelling of THE HOLY SPIRIT."

The apostle's simile of a temple had a special significance to the Ephesians. As to the Romans, he writes of citizenship, that term conveying to them the idea of the highest privilege; and as to the Corinthians, familiar with their Isthmean games, he writes of running a race; so to the Ephesians, whose great object of pride and glory was their temple of Diana, one of the wonders of the world, he discourses of an holy temple, and the illustration would be pregnant to them with special power. It spoke of glory, worship, divinity, and made them feel the high position they were now called to in Christ. The Spirit enable thee and me, O reader, to realise it in our own case, that we may live henceforth as dwelling-places of God in the Spirit, through the being built together into Christ Jesus the Lord!

Chap. iii. ver. 1. *For this cause I Paul, the prisoner of Jesus Christ for you Gentiles.*

In our ordinary Bibles this verse stands by itself, and the following verses to the end of the chapter are marked as parenthetical, the argument being resumed in verse first of chapter fourth. In Conybeare and Howson, we have this note on verse first:—"The sentence is abruptly broken off here, but carried on again at verse thirteenth." In Ellicott's translation a break is introduced after the first verse, and a new paragraph at the close of verse thirteenth. In Bagster's large octavo edition, the marks of parenthesis at the beginning of verse second of the third chapter, and in the middle of verse first of chapter four, are omitted. Our ordinary arrangement would seem to

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be the best adapted for the sense; and the repetition of the words, "the prisoner of the Lord," in chapter iv. verse 1, further points out that the whole of the third chapter is one of those parenthetical statements flowing from the warmth of the apostle's heart. Howson and Conybeare say "the whole passage bears evident marks of rapid dictation." I would rather suggest that it bears the impress of fervent gratitude and overflowing love—gratitude for his own conversion and call to the ministry and apostleship, and love to these his spiritual children;—the combined affections issuing in this fervid burst of acknowledgment and prayer.

The chapter, as a whole, contains a statement of "the aim and end of the Church in the Spirit. And herein the revelation to it of the mystery of Christ, through those ministers who wrought in the Spirit; primarily, as regarded the Ephesians, through himself. Thus (1), of his office as apostle of the Gentiles; (2), under the form of a prayer for them, the aim and end of that office as respected the Church: its becoming strong in the power of the Spirit."—Alford.

For this cause. Out of several interpretations of the "cause," probably that is the true one, as it seems the most natural to the English reader, which explains it as referring to the "building in" of the closing verse of the preceding chapter. Seeing that ye are so builded together in Christ for an habitation of God, I beseech you walk worthy of your vocation. Then, as their spiritual father, he names himself again. That talismanic name! I, Paul. It was "Paul, an *apostle* of Jesus Christ," in the beginning of the epistle, here it is "Paul, the *prisoner* of Jesus Christ." He was the prisoner of Christ, not in the sense here that Christ was holding him a prisoner as his captor, but that he was a prisoner on account of his testimony to the Messiahship of Christ, which was the ground of his imprisonment. *For you Gentiles.* This was generally and also specifically true. "His preaching to the Gentiles aroused the jealousy of the Jews, and led to his imprisonment." But it was also specifically true in regard to these Ephesian Gentiles, that it was on their account, or on account of one of them, that he was now a prisoner. For it was because the Jewish populace supposed that Paul had taken into the temple Trophimus, an Ephesian, whom they had seen with him in the city, that they raised the tumult which led first to his apprehension by the Roman captain of the city, and then to his being sent to Festus, left over to Felix, and finally forwarded for trial to Rome, from whence it was that he was now writing this epistle. So there was literal truth in the statement "prisoner

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of Christ for you Gentiles." There was, however, also a deeper reference. Does he not "rather think of it as a result of his great office, and himself as a sacrifice for those whom it was his intent to benefit?" Was he not in this "entering into the fellowship of Christ's sufferings;" "filling up the measure of the sufferings of Christ;" experiencing that the servant is not above his Master, nor he that is sent greater than Him that sent him?

Verse 2. *If ye have heard of the dispensation of the grace of God which is given me to you-ward.*

"If ye have heard"—assuming that they had heard. They had heard, and the apostle takes this way of gently reminding them of what they had heard, and as much as conveys a hope that his former teaching had not been forgotten. The expression can hardly bear the interpretation of doubt, as some have suggested—namely, that the apostle *supposed,* but was uncertain whether or not they had heard what he is about to restate. He was well aware that they knew it; but the privilege and the responsibility of having enjoyed the ministry of the apostle to the Gentiles, he forcibly represents by this mode of expression, to rest in their inwardly receiving the truth which they had outwardly heard. They had both heard and seen. He had been among them. "His whole course there, his converse and his preaching were just the imparting to them his knowledge." Of what? "Of the dispensation of the grace of God." The dispensation, the economy, or stewardship, the giving out as a steward to whom is confided the distribution of good things. The apostle is not speaking here of his apostolic office, but simply of his being made the medium of making known to them the grace of God—the wonders of God's redeeming grace and mercy which was given him, or, as he elsewhere puts it, of which he was made a minister or a dispenser. It was not his. It did not reside in him in virtue of his being an apostle. It was given to him that he might make it known to others—"that it might be dispensed in the direction of, or to, them." The construction seems to forbid any idea of the assumption of priestly power. It is not "for you," but "towards you," "you-ward," "to work in you." It is a dispensation or stewardship of God's grace; it is given to the apostle, not inherent in him, and it is a trust to be ministered to them. So he is only a minister, not a priest.

Verses 3 and 4. *How that by revelation he made known unto me the mystery (as I wrote afore in few words: whereby, when ye read, ye may understand my knowledge in the mystery of Christ).*

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The apostle claims here the highest authority for what he did and said. A special gospel to the Gentiles, for that was the mystery he refers to, as we learn from verse 6, was given to him by revelation. As he wrote to the Galatians, he "neither received it of man, nor was he taught it, but by the revelation of Jesus Christ." No doubt this "mystery" embraced the whole of gospel revelation; but the most wonderful part of it all was the uniting of the hitherto outcast and excluded Gentiles to Christ, and in Him to the believing ones among God's own ancient and peculiar people to whom the promises had been given. He tells us himself, in Acts xxii. 9–21, of his having received this special ministry. "He said unto me, Depart, for I will send thee far hence unto the Gentiles." He had already briefly stated this (chap. i. 9 and onwards), and he refers to that statement again when he now says: "As I wrote afore in few words,"—"whereby," or in accordance with which, namely, what he had written, they might even, while reading, perceive or understand that he had received a Divine insight into the mystery of Christ,—which till now had been hidden—in other words, his knowledge of Christ himself personally as the Redeemer. They would see he was not writing about what he did not personally know. There was the impress of reality on what he said. That which he received of Christ, he delivered unto them, and he appeals to their own consciousness of the truth that shone through and was stamped upon his words. With such a perception of the truth of his knowledge of Christ there was laid upon them the weightier responsibility in listening to, receiving, believing, and living up to the requirements which he, as Christ's minister, was about to set before them. And does not this written word bear to us to-day internal evidence that it is "Knowledge in the mystery of Christ?" Ye can, while reading, perceive that it is the truth of Christ. Have you received it as such? Is it to you authoritative? And if so, are you complying with its claims?

Verse 5. *Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.*

"Which," that is, the mystery of Christ, called in chap. i. 9, "the mystery of His will." Scott says: "The mystery here spoken of seems very improperly *confined* by many expositors to the calling of the Gentiles: whereas the mysterious salvation by Emmanuel's righteousness and atonement, through faith and by the new creation of His Spirit unto holiness, which the Gentiles were called to partake of in common with the

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Jews, and on which the apostle had before enlarged, and to which he was about to return, was evidently intended. The former, as *exclusive,* is at best but a meagre interpretation: the latter perfectly agrees with the apostle's manner when speaking on a subject of which his heart was full."

That both references are included is more than probable; but the expressive mention of the Gentiles in verse 6 gives emphasis to that feature of the mystery which refers to the gathering in of the Gentiles. This had been prophesied of before, but in such vague and general terms as to warrant the statement that it had not been made known in those by-past ages before the coming of Christ, so clearly as it was now revealed. Now, however, it has been revealed, so that there is no longer room to hesitate or doubt. The medium of this revelation was the holy or inspired apostles and prophets,—prophets, that is, of the New Testament time, and the source of it was God the Spirit—"the Holy Agent by whom the revelation was given,—*in* having here more of its instrumental force." The apostle goes on to open up the purport of this mystery.

Verse 6. *That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel.*

The original expresses the present fact that the Gentiles *are*—not should be, but *are*—fellow-heirs, and fellow-members, and fellow-partakers. "It does not seem correct to regard these three epithets, on the one hand, as merely cumulative and oratorical, or, on the other, as studiedly mystical and significant (as, for instance, Stier, who here finds a special allusion to the Trinity). The general fact of the fellow-heirship is re-asserted in accordance with the apostle's previous expressions, both in its outward and inward relations. The Gentiles were fellow-heirs with the believing Jews in the most unrestricted sense: they belonged to the same corporate body, the faithful; they shared to the full the same spiritual blessings." These blessings of which they are partakers are the blessings of salvation, here called His or God's promise, including every blessing, every promise, "not merely of the Holy Spirit; for though the promise of the Spirit was one of the prominent gifts of the new covenant, it could be here not only too restricted, but even scarcely consonant with the foregoing co-heirship." So Ellicott. Alford interprets the "promise in the widest sense: the promise of salvation:—the complex, including all other promises, even that chief promise of the Father, the promise of the Spirit itself." This promise is "*in* Christ," and "*by* the Gospel." Christ is the objective ground of the salvation—union with

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Him constituted the condition on which they participated in the blessings of salvation. The Gospel was the subjective medium through which they were brought to know and apprehend their participation in them. The Gospel—the glad tidings was the channel through which the blessings flowed to them. Here is a statement of all the steps needful for salvation. Tidings must be brought. These tidings tell of Christ, through whom there is salvation. That salvation accepted, they have the promise of God. As the same apostle puts it in writing to the Romans, only reversing this order: "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe on Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?—so then faith cometh by hearing, and hearing by the Word of God."

Verse 7. *Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.*

The apostle unfolds the authority by which he spake. He was made or became a minister of this Gospel, a deacon or servant of it, not by any human appointment. He neither received it of man, nor was he taught it. It came to him by the revelation of Jesus Christ. It was a gift to him, coming directly from the favour of God. It was a gift, and it was given by the almighty power of God working in him. The apostle owns that all he is he owes to God. He is careful to make it plain that he is but a medium or channel of God's grace; that he is simply a servant—a hand scattering the blessings provided by God himself. No priesthood here. He is a minister, a deacon, a servant. It is God's grace that is magnified—God's mighty power that is set forth and acknowledged. Nevertheless, the apostle claims a personal property in the gift. "Given unto me." And he owns the supernatural power which communicated it—"by the effectual working of His power." Here is the essence of the Gospel plan. Salvation is the gift of God. This gift is the personal property of each believer. Every true saint can say with Paul, "the gift of the grace of God given *unto* ME." And he appropriates or apprehends that gift only by the Divine power working in him. Here is a new form, then, of the personal question. Have you and I, reader, experienced this effectual working of His power, so that we can each of us say truly, I am made a minister of the Gospel of Christ, according to the gift of the grace of God, given unto me?

W. F.

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Art. VI.—A QUESTION FOR THE TIMES.

The question we wish to propose is this: *Does* "leaven," *as spoken of in God's Word, ever mean diffusive good?* Why we call this "a question for the times," will be stated hereafter.

Many persons will at once answer "Yes," and quote the Lord's words in Matt. xiii. 33, as in their opinion settling the question in the affirmative: "Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." We are quite aware that this is the popular idea; but is it *true?* In order to arrive at a right conclusion, it will be necessary to look at all the places in Scripture where the word "leaven" is used as a symbol or figure. Jesus said, "Beware of the leaven of the Pharisees and of the Sadducees" (Matt. xvi. 6, 11; Mark viii. 15; Luke xii. 11, 12). The Corinthians are thus warned and exhorted by means of this symbol:—"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. v. 7, 8). The apostle, in writing to the Galatians, among whom false doctrines had spread, uses the same words as he had used to the Corinthians: "A little leaven leaveneth the whole lump" (Gal. v. 9). On this sentence Dr Doddridge well remarks, in his paraphrase on 1 Cor. v. 6, "Thus will evil examples tend to spread in the Church; and if a brand of infamy be not quickly set upon the incorrigible offender, wickedness will grow familiar, and lose its horror, so that many other members of your society may be polluted, ensnared, and dishonoured."

Thus doctrinal error and practical iniquity are both described by this terse sentence. It is observable, also, that in 1 Cor. v. 7, Christians are spoken of, not as leavened, but as *unleavened.* "Purge out therefore the old leaven, that ye may be a new lump, *as ye are unleavened,*"—that is, "as ye are by your Christian profession *unleavened,* let there be no mixture of anything inconsistent with the simplicity and purity which the Gospel teaches and requires." Therefore he exhorts them to be as diligent to discover and purge out whatever leaven is an emblem of, as the Jews were before their passover to discover and remove all leaven from their dwellings. Strange direction this, if the characteristic of a true Christian is to be "*leavened.*"

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With regard to *typical* sacrifices and offerings, we read, "Ye shall put away leaven seven days" (Exod. xii. 15, xiii. 7); "Ye shall not offer the blood of my sacrifices with leaven" (Exod. xiii. 18, xxxiv. 25); "No meat-offering shall be made with leaven" (Lev. ii. 11, vi. 17, x. 12).

In the first class of texts just quoted, leaven is evidently used as an emblem of *diffusive evil,* and not of "diffusive good." The general prohibition of leaven in God's offerings is not at all in favour of its being a symbol of blessing, but rather the opposite. It is true that an exception is made in some few instances as regards the Levitical offerings; but these only serve to confirm the view here taken.*

We just observe, in passing, that *salt,* which has properties the very opposite of leaven, was called for in the very sacrifices in which leaven was forbidden. "With all thy offerings thou shalt offer salt" (Lev. ii. 13).

The broad fact is now before us, that wherever in the Scriptures leaven is used as a symbol, it has God's *ban* put upon it; it is marked, yea *branded,* as an evil thing; and it would be strange indeed if our Lord, in this parable, used it as an emblem of truth triumphing in the heart and the world, through God's special blessing. We do not think that Matt. xiii. 33 and parallel passages are exceptions to the general rule that leaven means the activity of evil, and describes its power to corrupt that which is good, by assimilating it to its own nature.

This view agrees best also with the connexion in which these words are found. In Matt. xiii. we find seven parables; in three of them—"the sower," "the wheat and tares," and "the drag net"—there is a mixture of good and evil; in two of them—"the treasure hid in the field," and "the pearl"—something wholly good is referred to; in the two remaining ones—"the mustard-seed becoming a tree," and "the leaven"—we think the growth and spread of evil is described.

This view of the parable of the leaven agrees best with the *facts* of the case. Has the course of the Gospel dispensation,

* "In Lev. vii. 13, leaven is used to typify *our* leavened character in contrast with that of Christ—the unleavened meat-offering being brought to denote the character of Christ, and leavened bread being brought as a type of ours. Again, in Lev. xxiii., the *new* meat-offering presented on the day of Pentecost was, as part of its distinctive character, to have leaven in it, it being thereby indicated that the Church is *not,* like THE meat-offering, capable of being burnt on the altar, but that it had evil in it. Accordingly, the *new* meat-offering was waved before the Lord, in token of its being accepted, but it was not permitted to be burned; and it was only accepted on the ground of the burnt-offering, meat-offering, peace-offering, &c., being offered with it, whereby the leaven present in it was atoned for."—*B. W. Newton, on the Meat-Offering,* pages 99, 100.

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during more than 1800 years, exhibited most the gradual growth of good, or the spread of evil? We refer, of course, to the whole of Christendom; and surely all must answer that the history of Christendom has not been the history of progressive good. The apostles, before they died, saw evil doctrines and practices, like leaven, fermenting and spreading among professing Christians, and testified, "The mystery of iniquity doth already work" (2 Thess. ii. 7); "Even now there are many antichrists" (1 John ii. 18). The evil spread rapidly after their death, so that within less than 200 years the distinctive truths which they taught were almost lost sight of, formalism prevailed, and worldliness, like a flood, soon came in. The result was Popery in the west, and a debased form of Christianity in the east. Both triumphed through many dark ages; they still delude and curse multitudes in various nations. As a proof, consider what is now going on at Rome. In addition to these Scripture parallels and historical facts, it may be well to consider the following remarks on leaven as a *substance.* "In this country," observes Dr Tregelles, "where yeast is so commonly used for making bread, what leaven really is, its nature and effects, are but little understood; hence it is often not known to be incipient corruption spreading through the mass of dough, rendering the whole *sour*, and, if not baked presently, also corrupt." In Dr Kitto's "Cyclopædia of Biblical Literature," in an article in which leaven and fermented substances are contrasted with salt, we find the following remarks: "Plutarch assigns as the reason why the priest of Jupiter was not allowed to touch leaven, that it comes out of corruption and corrupts that with which it is mingled." The organic chemists define the process of fermentation, and the substance which makes it, as follows: "Fermentation is nothing else but the putrefaction of a substance containing no nitrogen. Ferment, or yeast, is a substance in a state of putrefaction, the atoms of which are in a continual motion."

According to these definitions and descriptions, and also according to the general usage of the term in Scripture, leaven must be considered as an emblem of decay, death, and putrefaction. Can it be that a substance which is not merely corruptible, but *corruption,* should be a symbol of that which is life-giving,—*i.e.*, the law of the spirit of life in Christ Jesus? Is this ever the case in anything else? *Life* is not like leaven. There is no growth in leaven, there is no preserving, or conserving, or restorative power in it. All it can do is to *spread,* and to make the substance through which it spreads a decaying, putrefying thing. Can such a substance be rightly used

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either as an emblem of the triumphs of divine grace in the soul, or of the victories of truth in the world? Yet in sermons, in books, in missionary speeches, and in popular hymns, how constantly is this term used as an illustration of the progress of truth and holiness! How much of the popular expectation of a millennium to be gradually introduced by human instrumentality during the present dispensation, which has already so fearfully failed through man's unfaithfulness, is founded on a misinterpretation of this parable of our Lord!

But here an objection naturally arises. Was not leaven used very generally in preparing the bread upon which the Jews mainly subsisted? Can that, then, which was thus generally eaten be really an emblem of evil? It might be sufficient for us again to point to the various passages already cited, and ask, Is it not *thus used* by our Lord and His apostles? Who can deny this? We might also observe that leaven, though so commonly used, was not necessary to make nourishing bread. Life could be very well sustained on unleavened bread. It was not perhaps so palatable, but it was as wholesome. Leaven added *nothing* to the nutritiousness of the meal or flour. Every one knows that in our day a plan has been devised to make bread without yeast, leaven, or any fermenting substance; and that many think it the *most* wholesome. But the true answer to the objection is, that our Lord speaks of *meal* or dough before it becomes bread by the usual process. If, when meal or flour is leavened or fermented in any way, it is left in that state too long, it is soon totally unfit for use; and, if suffered to remain thus, it becomes altogether corrupt and full of worms. When leaven was put into meal, and the mass had fermented, the action of fire was necessary to guide and check the process, thus preventing corruption, and making the leavened article suitable for food. Every housewife knows that if she puts yeast into her flour, and mixes both together, she must be careful not to let the dough remain beyond a certain time out of the oven, else all will be spoiled, or, at the best, make very "heavy bread." She knows also that if it were left for a few days, it would become sour and full of corruption.

Now we have thought that our Lord's parable only takes the former part of the process, and does not carry the thoughts on to the bread as fit for food. Nor is it clear to us that the parable is intended to make use of the *woman* as a symbol any more than in Luke xv. 8, or to present her as personifying the Church giving out bad food instead of good. It may perhaps be proper to carry on the illustration to other things, but the chief, if not the *only lesson* taught by our Lord, we think, is,

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that as leaven put into meal would pervade and assimilate it to its own nature, so evil doctrines and practices introduced very early into the professing Church would spread and spread until the system called Christianity was full of the evil, resulting at last in utter apostasy. Again, we ask, is it not an historical fact that evil did thus spread? Do not the huge unsightly systems of western and eastern Christianity *now* exhibit this parable *thus* fulfilled? Has not Christendom, as a whole, become a corrupt thing? The good found amidst all this evil is the result of God's sovereign election (Acts xv. 14; 2 Thess. ii. 13), and not the result of the spreading out of nominal Christianity as patronised by the powers of earth. And the terrible ending is yet to come.

But it may be objected further, that though the parable of "the sower," of "the wheat and tares," of "the good and bad fishes," speak of the triumph of evil as well as the victories of grace, yet the parable of "the mustard-seed," preceding that of "the leaven," certainly speaks of the triumph of good, of the gradual growth of religion in beauty and beneficialness. To this we answer, that the first parable, respecting "the sower and the seed," clearly declares that divine truth during this dispensation only takes real effect in a minority of cases; as here stated, it is only one out of four. That the parable of "the wheat and tares," and of "the net and fishes," both embrace the whole of the dispensation down *to the end.* It follows, then, that if these three parables speak of failure and corruption, and of the triumph of evil generally, *all through the dispensation,* surely another parable uttered at the same time, and almost in the same breath, cannot teach something *quite opposite.* The parable of "the wheat and tares," and that of "the mustard-seed," cannot contradict each other; the parable of "the leaven," and that of "the sower," cannot run side by side chronologically, and yet one teach general failure and the other gradual success; one cannot teach only very partial conversion previous to Christ's coming, and the other gradual universal conversion *before* that great event.

We believe the fact to be that the parable of "the mustard-seed" is similar in its teachings to that of "the leaven." It sets forth, indeed, growth, but such growth as is not of God, though clearly *foretold* by Christ. A tree fed from the earth, waxing great, and harbouring the fowls of heaven in its branches, had, many ages before this parable was spoken, been used as an emblem of the *growth* of worldly greatness: "The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose

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leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth" (Dan. iv. 20–22). Let the reader compare this passage with our Lord's parable, and mark the agreement between the two descriptions.

But it may be said, is not a tree an invariable emblem of spiritual prosperity? Does not Ps. i. 3 and Jer. xvii. 8 teach this? That a fruit-bearing tree *is* generally used as an emblem of true believers we gladly admit; but then a tree is used in Scripture as an emblem of evil men as well as of good. "I have seen the wicked in great power, and spreading like a green bay-tree" (Ps. xxxvii. 36, 37; see also Ezek. xvii., and call again to mind the stately tree which was a symbol of Babylon's proud presumptuous monarch). In looking at Scripture symbols, it should be borne in mind that the same thing has often a twofold aspect. *Water*, for instance, is a symbol of both death and life; *rivers* set forth destructive agencies and rich blessings. Christ is compared to a *lion;* so also is Satan. Many more illustrations might be given, and among them that of a tree or plant. We therefore conclude that the mustard-seed, and the leaven, the growth of the one, and the assimilative power of the other, both set forth the progress of evil, and how the professing Church became a receptacle for the world.

The question which we have endeavoured to answer we have called *a question for the times;* and we have done so because the times in which we live are times of *special activity.* This cannot be denied. Much activity is displayed among true Christians for the spread of God's Word, and for the triumph of the saving truths of Christianity; while equal, if not greater, earnestness is found among those who contradict its first principles, and who wish to introduce another gospel. It becomes us then to ask, Does the Word of God speak decidedly and plainly as to the result of these evil activities under *the present dispensation?* That truth will ultimately triumph in the world, that good will overcome evil, and that "the earth will be filled with the knowledge of the Lord," we have not the slightest doubt. But the question is, Will it be so under this dispensation, and before the Lord returns? *We believe not.* We find no promise in the Word of God of a millennium *before* the Lord's second coming. We never find apostles cheering each other on in the manner Christians do now; on the contrary, all the sacred writers, *without exception*, foretell the

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early corruption of Christianity, the evil course of Christendom, and its fearful end in apostasy and judgment. But amidst all this failure, God is carrying out His own purposes of love, and forming a people for His praise. "His counsel shall stand, and He will do all His pleasure."

It is most desirable that our *hopes* on this important point should be scriptural, because our hopes will *influence our conduct.* While gratefully acknowledging that much good has been done, and that many who have laboured, and are still labouring, in hope of converting all the world, have been holy men, sincerely devoted to God and truth; we can but conclude that the popular hope of converting all the world has not unfrequently led to a course of action calculated to defeat the very end which is aimed at.

To *convert*—really to *convert*—the fallen soul of man is one thing; to spread a profession of Christianity is another. Is not the professing church "spreading out, instead of *gathering* in?" Is there not frequently a diluting of Christianity to suit the world's tastes? and are not professors of Christianity adopting worldly habits, tastes, and fashions to an alarming extent, and at a fearfully growing rate? There is a rage for numbers that is unwholesome; churches must increase; numbers must be gained at any rate. The American *Baptist Magazine,* a short time ago, observed: "The Church is going downward to meet the world, and the world is coming upward to meet the Church. This, it seems to us, is the characteristic of our times, and never more distinctly seen than in the history of the past year."

We could give many illustrations of the truth of these charges. There is an acknowledgment of these sad facts in many quarters; and who, indeed, can deny them? Growing wealth, increasing worldliness, a sensational literature greedily read by numbers of professing Christians; tawdry splendour and musical performances, where simplicity of worship once prevailed, with many apologies for trifling amusements, once deemed altogether incompatible with spiritual Christianity; are among the signs of the times which, along with much unsound doctrine, show that the leaven of evil is working powerfully even among us. So far from the Church converting the world to God, there is reason to fear that the world is in some things fast converting the Church to itself by stamping its own image more and more upon it. God loves reality and truth in religion, and not size and splendour. Who that considers the Scripture character of God can possibly believe that the HOLY and ALL-SEEING ONE can look with any pleasure on the past history of

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Christendom, or on much that is now going on among us? Prophetic utterances, and the Lord's testimony concerning the religion which He saw when on earth, forbid such a thought. It may be that the Lord may bring some fire of chastisement to check its progress, and to separate a people for Himself, who shall lift up the banner of His truth in "the last days and perilous times," which we think are not far off.

If these things are so, and if such is the testimony of God's Word, small reason is there indeed to sing, as is now generally done—

"The little seed from heaven
Shall soon become a tree;
The *ever blessed* leaven,
Diffused abroad must be:
Till God the Son return again,
It must go on. Amen, amen!"

"*It* must go on;" yes, *it* must. But *what?* Tares and wheat growing together *until* the harvest. "The net gathering fishes good and bad." "The mystery of iniquity working until Antichrist comes." All this *must go on.* And so we rejoice to think the calling out of God's chosen must go on till His purposes of love are accomplished. It is not we, or any mere men, who say all this; neither "do we desire the woeful day" of retribution on Christendom. We *would* be prophets *of peace,* like others, if we dared. So would Jeremiah have liked to have been; but he could not join the other prophets, because "his heart stood in awe of what the Lord had spoken" (Jer. xxviii. 6, xxix. 8). It was "like a burning fire within him."

Surely, with God's testimony concerning "leaven" before us, and with the history of Christendom, and a predicted apostasy as a comment on the Lord's parables in Matt. xiii., and His prophecies in Matt. xxiv.; for Christians to sing as they do when they use the above well-known verse, is to err very seriously from the truth. If to call "leaven," thus branded by God as evil, "*ever blessed,*" is not "calling evil good," it is something very much like it. Surely it is dangerous to do this. It is a sad sign to see so many glory in it.

"Behold a sower went forth to sow." Such are the emphatic words with which the Lord begins the series of parables in Matt. xiii. Christ was the great sower, and His apostles followed in His path. Sowing, ever sowing, should be the motto of those who are saved. Scattering truth in order to save souls should be our great business. Sow, and expect God's blessing; sow in tears, and hope to reap in joy; sow, and listen attentively to God's prophecies; but let us utter none of

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our own, and eschew any human theory or system which weakens our sympathy with God, or hinders our conformity to Christ as regards exertions or expectations.

The Lord Jesus often, during His ministry, announced with sorrow and tears the coming doom of Israel; and yet, in all His doings and directions, He sought to save and bless them (John v. 34; Luke xxiv. 47; Acts iii. 26). The apostle Paul, while declaring the rejection of Israel, sought by all means to save some (Rom. x. 1, xi. 14; 1 Cor. x. 33). God's precepts, and not His purposes, must regulate our conduct; but His sure word of prophecy, and not human predictions and calculations, must *regulate our expectations.* Mr Craik has well said, "The moment any doctrine so operates as to make us little in earnest about souls, either the doctrine is false, or we are perverting it. Rather I will then be a fool for Christ's sake; I will labour and pray as if all might be saved; and if any are brought to God, I will give all the glory to sovereign and distinguishing grace."

ART. VII.—THE ABUNDANT ENTRANCE.

2 PETER i. 10, 11.

"FORWARD" is the Christian's battle-cry. *Progress* is to be his aim. His life is to be one of advancement and thorough earnestness. He is saved, that he may *work,* and that he may *win.* The barrenness, the lack of graces, the blindness, the short-sightedness, the forgetting that he was purged from his old sins, to which the apostle refers, are totally unbecoming his profession and name. He was called to something very different; not to go back or remain on his first level, but to rise higher and higher. Then in the 10th and 11th verses, we have such truths as these—

I. *The summons to earnestness.* "Wherefore the rather, brethren, give diligence to make your calling and election sure." Every word here has meaning. "Wherefore"—that is, seeing such are your snares and dangers; "the rather"—that is, instead of going back or remaining barren, do the opposite, start right in the onward and upward course; "give diligence"—that is, rouse yourselves to earnestness and zeal; "to make

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your calling and election sure"—that is, to confirm what you already possess; not to strive after something unknown and uncertain, but to carry on to the end the certainty with which they had begun. Ye have been called! Confirm your calling by bringing forth its fruits. Ye have been chosen! Confirm your election by like fruits. See how the apostle sets "calling" at the beginning of a saint's course (1 Cor. i. 26; Eph. i. 18; 2 Tim. i. 9); and election as the great source of all (Rom. xi. 5; 1 Thess. i. 4). Thus it is that the calling and the choosing are assumed as past and ascertained; and just because they are so, we are exhorted to hold them firm. Our calling took place at our believing. Then we were "apprehended of Christ," and this calling was the result of our having been chosen of the Father. When we believed, these were brought out as truths or facts which our after-life was to make good. In verifying and exhibiting these, we are to "give diligence"—that is, (1), to lose no time; (2), to spare no effort; (3), to grudge no sacrifice. The thing itself is far too momentous; its issues too vast and infinite to trifle with. No room for sloth or ease, or delay or heedlessness. In all this, what a rebuke—

(1.) *To the hollow religion of the present day.* In how many cases do we find a mere externalism; all within hollow; a shell without a kernal; a body without a soul; a temple without a worshipper, or a living voice; all hollow; mere air and emptiness, or, at the best, heartless sounds and echoes; religious machinery kept going, either by an uneasy conscience, or by the desire of a good name! But this hollow religion profits no one; it fills no soul; it comforts and gladdens none.

(2.) *To the easy-minded religion of the day.* Superficial, easy, often light and flippant, is the style of religious feeling and talk among many. Words, forms, bustle—these make up religion with multitudes; a religion easily acquired and put on, easily carried out; without struggles and conflicts; without fire and fervour; without sacrifices and self-denial; a religion of ease, levity, selfishness, compromise; a religion of velvet, not of sackcloth; little prayer, no strong crying and tears; no, "O wretched man that I am!" no self-consecration, and no solemnity; poor and second-rate; without decision, or daring, or influence.

(3.) *To the uncertain religion of the day.* For how much of religion amongst us is only a groping after the light, not a walking in it! And being so, its professors are heartless and feeble-minded; not knowing whose they are, and whom they serve.

II. *The promise of steadfastness.* "If ye do these things

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(verse 5 and 6), ye shall never fall." Our pressing forward will prevent our falling. Progress alone can keep a man erect. Let him try to stand still, and he falls. Press forward, and we shall stand. God will no doubt keep His chosen ones secure; none shall pluck them out of His hand. Yet not on that account are they the less exposed to subtle snares and fierce assaults. God's secret purpose is not their rule, nor is to enter into their calculation as a reason for exposing themselves to peril. God will keep us, but He does so by *keeping us advancing.* We shall often be on the point of falling; we shall meet with many things tending to overthrow us; but "if we do these things, we shall never fall." The word is more properly "stumble" (Rom. xi. 11; James ii. 10; iii. 2). Learn, then (1), God's desire and purpose concerning us, viz., that we should never fall; (2), God's means for this, viz., pressing on in holiness and good works; (3), God's warning to us, viz., "if ye do not do these things, ye shall fall;" our danger of stumbling or falling is great; our course is that of a wheel set in motion; nothing but rapidity and continuousness of motion can keep it from falling. The moment we begin to say, "I am rich," we are on the point of stumbling. Let us forget the things behind, and press on to what lies before.

III. *The glorious recompense.* "So an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." Here we are kept from falling; hereafter we shall inherit the kingdom. Let us consider, then, these eternal results; the rewards to the victor—to him who reaches the goal. For the promises are all "to him that overcometh."

(1.) *The kingdom.* It is not merely pardon and deliverance; it is a kingdom and an inheritance that are set before us. We are kings and priests now; the actual reigning will come ere long. It is on Christ's throne that we are to sit; it is Christ's crown that we are to wear. We are heirs of God, and joint-heirs with Christ. The kingdom is everlasting; it cannot be moved. Unlike the vanishing monarchies of earth, it stands for ever.

(2.) *The entrance.* The *right* of entrance is secured to us now, in believing God's testimony to Christ; the actual entrance is when Christ returns. Our right of entrance connects itself with Christ's *first* coming; our actual entrance with His second. He comes with His many crowns, to share them with His Church.

(3.) *The abundant entrance.* It is not bare admission; it is not the being "saved so as by fire." It is beyond all these.

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It is like a vessel entering the harbour full sail, and with all its colours flying; not broken, torn, and half a wreck. It is like a king coming in royal array with his splendid retinue; not a stranger, unknown, suspected, and only admitted after examination of his passport.

(4.) *The ministration of the entrance.* The word minister is the same as in the 5th verse: "as ye *add* (or minister) grace to grace, so shall the Lord *add* (or minister) to you the entrance into the kingdom." It is God himself who ministers the entrance; who throws wide open the gates; who gives the full and blessed welcome, the exceeding and eternal weight of glory. The entrance depends on our being found in Christ; the abundance of it on our progress and fruit here. Barrenness and unfruitfulness will mar the entrance; it will not keep us out, but it will diminish the weight and glory of our crown.

Let us aim high; let us press forward. It is for a kingdom. Let us not sleep, nor loiter, nor be barren, nor be useless Christians. Let us mount up, add grace to grace; that when the Lord comes, we may have an abundant entrance.

Art. VIII.—THE LAST TIME.

1 John ii. 18.

These words, and those that precede, are very striking. They are like two trumpet-blasts or thunder-peals. They are a warning against worldliness, and a testimony against this present evil world. They sound like Noah's voice, "condemning the world" of his day (Heb. ii. 7); and come well from the lips of him whose name was Boanerges, or son of thunder. They sound like a trumpet at midnight, startling men from their sleep. "Love not the world!" Why? For two special reasons: (1), It is not of the Father; (2), It passeth away, and he only is imperishable who is linked with God and His will; "he that doeth the will of God abideth for ever."

Then, as if with yet a louder note of warning, the trumpet sounds again. It utters the voice of warning in words not to be mistaken: "Little children, it is the last time." But why such a loud note of warning? Because the danger is great. What danger? The danger from *Antichrist*, and the danger from *many Antichrists*. We are to take heed lest we be led away

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with the error of the wicked one, and the delusion of Antichrist in any form, whether the *last* form, or any of the forms of preceding ages.

Let us listen, then, to the announcement. It is doubtless for our days as well as for the age of the apostles; nay, even more for us than for them.

I. *It is the last time.* "It is the last HOUR," is the more exact rendering. This is not man's conjecture, dictated by terror, or despair, or vain calculations; it is the declaration of the Spirit of God. All along the ages has this voice been sounding in the world's ears, "It is the last time;" it sounds more loudly in our days. Once and again in past centuries the Church took it up; and alarmed at the wickedness of their times, and at the judgments of God, proclaimed that Christ was coming. He did not come in their day. They died, and were not caught up to meet their Lord in the air. But does that silence or deaden the solemn voice? Does that falsify the words of our text? Shall we say, "My Lord delayeth His coming," or, "Where is the promise of His coming?" Shall we conclude, "Ah, He is not coming in our day; perhaps not for centuries; perhaps not at all." No; but let us awake, and be sober, and watch. These voices in the Church have risen and died down again and again. They have risen in our own day; they will sooner or later be found true. Shall this be in our day? The signs are multiplying,—signs of good, signs of evil, overspreading infidelity, yet the gospel preached to all nations; shall we not take up the apostolic watchword, "Little children, it is the last time!" How near Christ may be, we know not. Let us be ready! Men say, Oh, these days of ours are the beginning, not the end of days; science is widening itself, civilisation is spreading, superstitions are falling to pieces, the world is improving, a few years more and we shall be all right. Is it so? In one sense this is the beginning of days, as the night is the beginning of the morning; but that is all. For it is night; the night of sin, the night of unbelief, the night of human pride and self-will, the night of apostasy. Yes; it is night, whatever may be man's boast of *progress.* It is night, and neither dawn nor day. The apostle meant what he said when he uttered these solemn words, "It is the last time;" as Peter meant when he said, "The end of all things is at hand;" and as the Lord meant when He said, "Behold, I come quickly."

II. *Antichrist shall come.* The Jews had gathered from their Old Testament Scriptures a great deal concerning Antichrist. They found him in the Psalms and in the prophets;

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and hence, when the Lord and His apostles took up the subject, they found the idea already rooted in the Jewish mind. They spoke much of Antichrist. They warned the Church against him and his delusions. Antichrist means two things: (1), One who opposes Christ; (2), One who puts himself in the room of Christ. In both of these senses the Church was taught to expect Antichrist. This adversary and rival of Christ was to embody in himself, directly or indirectly, all human errors and delusions, everything that would attract the natural man, and lead him away from Christ. He was to present himself as the substitute for Christ, claiming the confidence and homage of the race. All evil is to be concentrated in him; yet evil so adorned and beautified that men will be won by it, and by him in whom it is exhibited. Through him they will learn to call evil good and good evil; to put light for darkness and darkness for light. He will be Satan's representative; the idol or god of the natural man; the fulness of all natural wisdom, natural goodness, natural excellence—it may be, natural religion, set up by Satan to steal away men's hearts, and withdraw their homage and affection from the Christ of God. Oh, solemn truth! Antichrist shall come! And when he comes the world will receive him in preference to the Christ of God; even as of old they cried, "Not this man, but Barabbas."

III. *Even now are there many Antichrists.* Antichristian delusion had begun in the apostle's days. Men were arising to deny Christ; to set up another Christ of their own, a Christ of the intellect, a Christ of the sense, a Christ of the imagination. Long ere the first century closed, there were many Antichrists, pretended Christs, substitutes for the Son of God. Every age has produced its Antichrists; all of them earnests of, and preparations for, the greater Antichrist of the very last days, when perilous times shall come. In and by all these Antichrists Satan is working, not only to exalt himself, but to dishonour Christ; working even by means of men who laugh at the existence of an evil spirit. He is working by means of error, pure error; also by error in connexion with truth, and truth in connexion with error. He is exalting the natural at the expense of the supernatural. He is exalting science above Scripture. He is denying human evil, and upholding human goodness, creaturehood in opposition to Godhead, intellect in opposition to revelation, self-improvement in opposition to regeneration by the Holy Ghost, worldly refinement in opposition to the example of the Christ and His true spirituality. Every thing in the shape of human "progress" is welcomed, without considering what it is or whence it comes. But the progress

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of the natural man is, after all, an illusion. So long as humanity remains unregenerate, there can be no progress which God will recognise as such. The one true progress is that begun, carried through, and consummated by the Holy Ghost; a progress quite distinct from all that which man calls by that name.

Let us, then, be on our guard against the Antichrists of our age. Even now are there many Antichrists; and this intellectual, literary, and scientific age is prolific in such. This proves it to be the last time. Let us take the warning! Beware of the strong delusion. Keep your eye on Jesus himself; that only will keep you from being led astray by his counterfeits. Let the Holy Spirit, the Spirit of Christ, dwell in you, and glorify Christ in you. Sleep not. Watch!

Art. IX.—MESSIAH'S RIGHTEOUS REIGN.

Ps. xcvi. 11–13.

The 96th and 97th Psalms are, properly, two parts or stanzas of one psalm. They are both prophetic, both connected with Messiah and His kingdom, and both awaiting their fulfilment in the latter day. The first refers more to the advent, the second more to the reign; but the two great themes of the coming and the kingdom are interwoven throughout.

As the first Adam and the first Paradise are linked together in the early history of our world, so are the second Adam and the second Paradise knit together. As the first Adam was a true person, and the first Paradise a real place; so is the second Adam a true man, and the second Paradise a real place. *He* is the Lord from heaven, and *it* is the new heavens and new earth wherein dwelleth righteousness.

These verses bring three things into view:—(1), Creation's joy; (2), The time of that joy; (3), The cause of that joy.

I. *Creation's joy.* It is the joy of "the *whole* creation,"—the heavens, the earth, the sea, the fields, the forests. All nature above, beneath, around, is to be partaker of the gladness. Hitherto it has been *groans* (Rom. viii.); now it is to be songs. For ages there has been only the curse; now it is to be the blessing. Sorrow and sighing are to flee away, and the days of mourning are to be ended. The joy will be as wide as the sorrow; for where sin abounded, there grace will much more

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abound. And after so long and so great a sorrow, the joy will be unspeakable; after so dark a night, the day will be glorious indeed. This earth will cease to be a vale of tears, for tears shall then be wiped away. It shall cease to be the place of graves, for death shall be swallowed up in victory. It shall cease to be the haunt of unclean spirits, for Satan shall then be bound. The winter shall then be past, the rain be over and gone; the flowers shall appear on the earth, and the time of the singing of birds be come, and the voice of the turtle be heard in the land. The wilderness and the solitary place shall be glad: the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing. Creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God. The burden of man's sin shall then be lifted off from man's earth. The times of the restitution of all things shall show what earth can become, just as the day of resurrection shall show how this vile body may be glorified. God's workmanship shall then be exhibited in its divine beauty, and God's purpose in creation shall be made manifest at last. Once more shall God pronounce all things good, and rejoice in the work of His hands. Once more shall the morning stars sing together, and the sons of God shall shout for joy. Such is to be the "regeneration," such the new heavens and earth, and such the gladness of the saints, not merely in that day itself, but even now in the expectation of its approach. We groan in sympathy with a groaning creation; we taste along with it the bitterness of the still uncancelled curse; we mark the slime of the serpent's hellish trail over all creation; and we long for the day of deliverance, and beauty, and gladness, and song. Our skies are fair, our stars are silver, and our suns are gold; but these are nothing when compared with the expected glory. Our springs are fresh and our summers bright; but not half so fresh or bright as those of the new heavens and the new earth, wherein dwelleth righteousness.

Let this hope be no mere sentimentalism to us. All things connected with it are holy and pure. The chiefest beauty of the purged creation will be that all is righteousness; that sin has been banished from it; that Christ is its light and glory. Is freedom from sin, perfection in holiness, likeness to Christ, your longing and your hope? If not, you have neither part nor lot in that new creation and its joy. When the whole earth rejoices thou shalt have thy portion in the outer darkness.

II. *The time of this joy.* At the coming of the Lord. "The Lord" is the great Messiah who had all along been

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known by the name Jehovah or Lord; and His coming is that which, ages before, Enoch had predicted so explicitly: "Behold, the Lord cometh with ten thousand of His saints." "The Lord" is the promised seed of the woman, who at His first coming was to be bruised in the heel by His and our great enemy, but who at His second coming was to bruise the head of this enemy, and pluck his conquests from his hands. Thus, the Lord's coming has been from the beginning the hope of the Church. On that coming the eye of the saints has, in all ages, rested. Under the Old Testament the two comings were not separated. Both were seen together as one star. But under the New Testament the separation has become visible. The *single* star has been resolved into a *double* one; and we occupy a position between the two—looking back on the one, and forward to the other. All before that coming is dark. It is the *world's* day, not the *Church's;* Satan's day, not Christ's; man's day, not God's. There is no hope of the world's conversion, of creation's joy, of Satan's overthrow, of Israel's restoration, till then. And this hope is the one light shining in the dark place, till the day dawn, and the day-star arise. Till then the battle is to be waged between heaven and hell. Till then Satan is to have the mastery as the ruler of the darkness of this world. Till then the world is to lie in wickedness. Antichrist, in one form or another, is to prevail. The Church is to be a little flock; her way perilous and sorrowful; her adversaries like the sands upon the sea-shore for number.

III. *The occasion of this joy.* He cometh to JUDGE;—to judge (1), the earth (or land); (2), the world; (3), the nations; —and all this in righteousness and truth; introducing a state of things altogether the reverse of what has been witnessed from the beginning.

The cause of the joy, then, is *judgment.* But how does this cause rejoicing?

Judgment, in Scripture, has a much wider and higher meaning than with us. The trial of criminals, for acquittal or condemnation, is a subordinate part of the divine idea of judgment. To judge, according to Scripture, means specially these three things:—(1), To vindicate the cause of the oppressed; (2), To set all things to rights; (3), To govern or rule as a King. The best illustration of the word is to be found in the Book of Judges. There we are taught the meaning which God has attached to the word Judge. It is not to be confined to what we reckon the special scene or act of judgment exhibited in the great white throne. That is but a part; and it is not for that alone, or chiefly, that creation is called on to rejoice. It is be-

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cause He comes like a second Gideon, or Jephthah, or Samson, to do battle with the Midianite, the Ammonite, and the Philistine; to clear this long-oppressed earth of its Antichristian desolators; to put an end to oppression and misgovernment; to sweep away all idolatry, and false religion, and enmity to Jehovah; to avenge the curse of His Israel, the Church; to set up a righteous throne and Kingdom; to be Himself the King of this long-misgoverned earth; to fill the world with righteousness, and peace, and holy blessedness from the farthest east to the most distant west.

Notes on Scripture.

Christ the Antitype of Job.

Job iii. 24, "For my sighing cometh before I eat, and my roarings are poured out like the waters."	Ps. lxix. 3, "I am weary of my crying."
Job vi. 4, "For the arrows of the Almighty are within me."	Ps. xxxviii. 2, "For thine arrows stick fast in me."
Job vi. 4, "The terrors of God do set themselves in array against me."	Ps. lxxxviii. 15, 16, "While I suffer thy terrors I am distracted." . . . "Thy terrors have cut me off."
Job vi. 15, "My brethren have dealt deceitfully as a brook."	Ps. xxxviii. 11, "My lovers and my friends stand aloof from my sore: and my kinsmen stand afar off."
	Ps. xli. 9, "Yea, mine own familiar friend in whom I trusted, . . . hath lifted up his heel against me."
	Matt. xxvi. 56, "All the disciples forsook him and fled."
Job vii. 5, "My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome."	Ps. xxxviii. 7, "For my loins are filled with a loathsome disease; and there is no soundness in my flesh."
Job x. 10, "Hast thou not poured me out as milk?"	Ps. xxii. 14, "I am poured out like water."

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Job xii. 4, "I am as one mocked of his neighbour."	Ps. xxii. 7, "All they that see me laugh me to scorn." Matt. xxvii. 29, "And they bowed the knee before him and mocked him." Luke xviii. 32 ; Luke xxiii. 11.
Job xvi. 2, "Miserable comforters are ye all."	Ps. lxix. 20, "I looked . . . for comforters, but I found none."
Job xvi. 8, "My leanness rising up in me, beareth witness to my face."	Ps. xxii. 17, "I may tell all my bones; they look and stare upon me."
Job xvi. 8, "Thou hast filled me with wrinkles."	Isa. lii. 14, "His visage was so marred more than any man."
Job xvi. 10, "They have gaped upon me with their mouth."	Ps. xxii. 13, "They gaped upon me with their mouths."
Job xvi. 10, "They have smitten me upon the cheek."	Isa. l. 6, "I gave my back to the smiters, and my cheeks to them that plucked off the hair." Matt. xxvi. 67 ; Luke xxii. 64.
Job xvi. 10, "They have gathered themselves together against me."	Ps. xxii. 12, "Many bulls have compassed me; strong bulls of Bashan have beset me round." Mark xv. 1.
Job xvi. 11, "God hath delivered me to the ungodly."	Mark xv. 15, "And so Pilate . . . delivered Jesus . . . to be crucified."
Job xvii. 1, "My breath is corrupt, my days are extinct, the graves are ready for me."	Ps. lxxxviii. 3, "My life draweth nigh unto the grave."
Job. xvii. 6, "He hath made me also a by-word of the people."	Ps. lxix. 12, "I was the song of the drunkards."
Job xvii. 7, "Mine eye also is dim by reason of sorrow."	Ps. xxxviii. 10, "As for the light of mine eyes, it also is gone from me." Ps. lxxxviii. 9, "Mine eye mourneth by reason of affliction."
Job xix. 8, "He hath fenced up my way that I cannot pass."	Ps. lxxxviii. 8, "I am shut up, I cannot come forth."
Job xix. 11, "He hath also kindled his wrath against me."	Ps. lxxxviii. 7, "Thy wrath lieth hard upon me."
Job xix. 13, "He hath put my brethren far from me," &c.	Ps. lxxxviii. 8, "Thou hast put away mine acquaintance far from me." Ps. lxxxviii. 18.
Job xix. 15, "I am an alien in their sight."	Ps. lxix. 8, "I am become an alien to my mother's children."
Job xxiii. 9, "I cannot behold him; he hideth himself on the right hand, that I cannot see him."	Ps. xxii. 1, "My God, my God, why hast thou forsaken me." Matt. xxvii. 46.

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Job xxx. 1, "They that are younger than I have me in derision."	Ps. xxii. 7, "All they that see me laugh me to scorn."
Job xxx. 9, "I am their song."	Ps. lxix. 12, "I was the song of the drunkards."
Job xxx. 10, "They spare not to spit in my face."	Isa. l. 6, "I hid not my face from shame and spitting." Matt. xxvi. 67, "Then did they spit in his face."
Job xxx. 10, "They abhor me, they flee far from me."	Ps. xxxi. 11, "They that did see me without fled from me."
Job xxx. 15, "Terrors are turned upon me."	Ps. lxxxviii. 15, "While I suffer thy terrors I am distracted."
Job xxx. 16, "My soul is poured out upon me."	Ps. xxii. 14, "I am poured out like water."
Job xxx. 19, "He hath cast me into the mire, and I am become like dust and ashes."	Ps. lxix. 2, "I sink in deep mire." Ps. xxii. 15.
Job xxx. 20, "I cry unto thee, and thou dost not hear."	Ps. xxii. 2, "O my God, I cry in the day time, but thou hearest not."

The Gifts of the Spirit.

(Extracts from the Narrative of a Lady—*continued.*)

In February 1832, Mr Irving called my gift into the Church. He claimed it as being the property of the Church, as given to me, not for my own individual profit or enjoyment, but as given *for the Church.* This was to me the most severe trial I had ever endured. By this time he knew I had received a gift, through Miss F——, who communicated to him all particulars respecting the case of her friend Mrs A——, and likewise of the mannerand nature of the manifestation. Shortly after he spoke of it to me, saying he believed the Lord would greatly enrich me in spiritual gifts, because I had served him faithfully with my natural talents. Sometime after this I waited upon him in his vestry. On seeing me he said in his usual warm affectionate manner, "I am very glad to see you, for I was just going to write to you to-day." He then prayed with me; after which he said, "I intended to write to you about your *gift,* and to call upon you to give it up to the Church of Christ. Mrs C—— has spoken to me this morning concerning it." I said human nature shrank from this, and, besides, no power had been given to me in Church, and that I marked the sovereignty of God in bestowing this power in an especial manner. He said, "All power coming from God must instruct the creature in

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his sovereignty," and quoted passages of Scripture showing the object for which the gifts were given—not for the individual possessing them, but for the body; "for the manifestation of the Spirit is given to every man to profit withal," &c.; that it was for the Church; and it was his duty, as angel (or pastor) of the Church, to draw forth the gifts for God's glory. I said I was so full of timidity that I should be afraid if I experienced the power of the Spirit filling the vessel in Church, lest I should be made to speak; for at all times of my life I had been oppressed with diffidence. He said he perceived I had not given up my *will;* and unless I gave up my *will* the Lord could not use me. I said I believed it was so; for I was *unwilling* to be used in Church, and no power had been given me there. He pressed the duty, and showed the danger of hiding any gift in the earth. He exhorted me to pray that I might be made willing to utter God's Word in the Church and everywhere. And added that he likewise should pray that these feelings of nature might be overcome, and that I might be placed as a prophet in his Church. He also called upon me to come forward to the *seat* in the church set apart for His servants the prophets. This I declined to do; but he said it was his duty to set me in my place, the place which Christ the Head of the Church had given me in His Church. He said the power would be given *there,* when I was seated *there* in my place, under his authority as over me under Christ. He then prayed to the Lord most earnestly that the Spirit in me might have full liberty, and be manifested for God's exceeding glory. After prayer I was filled with the Spirit and made to speak to him in power. He acknowledged it to be a *word in season;* and, being overjoyed at hearing the voice of the manifested Spirit in me, he embraced me as he would his little child. I was again made to exhort him to give Jesus all the glory due unto His name, in the words of the 29th Psalm. He then prayed, giving thanks to the Lord for His abundant goodness to Him, His unworthy servant, in giving this gift to *him* (thus recognising this gift of the Spirit as given to him for the Church). He likewise gave thanks for the riches of grace poured down upon his handmaid before Him. On parting he again *pressed the duty* of my going to the seat in the church set apart for the prophets. I left, saying I would wait upon the Lord about it. This I did, and a few mornings after I was led to this seat by my husband, because he thought I should obey the call. In addition to Mr Irving, Mrs C——, every time I met her in church, *pressed* upon me the *duty* of giving up my will to the Lord, to be used by Him in His house, according to the desire of the pastor. To that *seat,* called the prophet's seat, I went only at private meetings—never when Mr Irving occupied the pulpit, except on Thursday forenoons when my husband was absent—never on any occasion when he was present. From that morning when I was taken to that conspicuous seat I was brought into great *grief* in the spirit. I was made speak in the power of the Spirit just as I had been so used at home. Mr Irving greatly rejoiced whenever I had an utterance in the Spirit; but there

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was a great difference in the character of the manifestation. Previously the manifestation had been chiefly in joyful music—the voice of praise. I felt that prayer in the Psalms answered in me, "Awake up, my glory;" whereas, in Regent Square, the power in solemn burdens, calling for *humiliation before God* for the *death of the natural man*, for *the flesh to be crucified*, for *the prostration of the creature before the Lord*, to seek UNION with JESUS, and *not to seek after power*—the *example* of *Jesus* was set before them in *every utterance;* the GRACES *of the Holy Spirit* were shown to be *the more excellent way*. *Love* was much pressed upon them as being the *anointing* which *ought to be desired*, that they might be made partakers of Christ's sufferings—of His sorrow for sin, of His hatred to it—that they might deny themselves and follow Jesus. Nothing new was uttered, and nothing strange was brought to their ears; and nothing new to myself, but just the *truth* which had been lodged in my heart by His Spirit, impressed there by His own seal, *now* brought out in manifested power—in a *voice* altogether *supernatural*—a voice of majesty. While under this power the weakest creature would not fear the face of man. Never was any one more timid than myself. Yet when in the Spirit I have not only felt no timidity, but felt so emboldened in the Lord that the people to whom I have been made to speak have seemed as grasshoppers before me. I am made to glory in my own weakness, for I have experienced the power of God perfected in my weakness; through this gift, the word of God was uttered in such beautiful order and with such fluency, without any premeditation or any thought of the presence of the creature. Indeed, there was quite a lifting up of the soul by the Spirit into the presence of God, and into the mind of God in the word uttered. The moment the power is withdrawn I am cast in the *dust* before God as one of the worms to whom the word was addressed and applicable.

At home I was now equally burdened in spirit. I was under very heavy burdens. Burdens of guilt were laid upon me. It seemed as if the guilt of the whole Church were laid upon me. I was made deeply to feel the sins of the Church to be *my* sins, and to grieve over them as my own. Sorrow for sin now watered my couch, and the joy in the Holy Ghost was withdrawn, and *no more given* until I was cast into the furnace; and a fiery furnace it was, because, like Shadrach, Meshach, and Abednego, we could not bow down to idols. But from the time I *first* refused to acknowledge another lord than Jesus of Nazareth did the joy of the Lord again flow into the soul from on high, and likewise flow out in manifestation—a joy unspeakable and full of glory. A fiery trial it was; but I was made, while under it, to know what it is to have the joy of the Lord for my strength—to have the soul sustained and upheld by the Comforter, the Spirit of truth, who leadeth into all truth, who taketh the things of Christ and showeth them to the soul. According to His promise, did He in the hour of deepest trial take of those things and show them to my soul.

Concerning Mr Irving, through watchful prayer for him, the Lord

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was pleased to show me by His Spirit that he was in a *snare*. This was shortly after he had called my gift into the Church. From that time, in praying for him, I always felt very heavily burdened. I felt very great *bondage;* and was led by the Spirit to pray that my bondage might be broken—the snare broken, that the children might escape. I fondly hoped that dear Mr Irving would escape out of this snare. I could not have borne the thought of separation from him. But the Lord leadeth His people by a way they know not; and we only need be made willing to follow the Lamb, resting confidently assured that He will lead us on, though it be through fire and water, to His everlasting kingdom. Even so was I made willing to follow Jesus; and just in proportion as He opened up to me the iniquity in the Church, was I led the more to lay myself prostrate before Him, and to devote myself the more watchfully to Him. One thing I felt *very deeply*, almost immediately after I was seated beside Miss Cardale (in the prophets' seat), was the total want of communion I felt in regard to her. I sought fellowship with her in every way possible. I sought it by prayer, if it were according to the will of God, remembering the words, "Hereby shall all men know that ye are my disciples, if ye love one another." I was deeply wounded every time I sat beside her by the extreme coldness of her manner. I always held out my hand to her, and she shook hands with me *looking down*. Never could she look me in the face, which I could not understand or reconcile with the Spirit of God, who is love. At first I thought it might be extreme humility, or a deep sense of the guilt of sin. Nevertheless, I mourned over it deeply—very deeply, as the Lord knoweth. I wept before Him because of this, feeling assured that no glory could be brought to the Lord through our gifts, while we remained disunited in the love of Jesus Christ our Lord. It was not long before she began to speak of me to Mr Irving in his library; whether in power or of herself I cannot say. But Mr Irving wrote to me in consequence, stating that the Lord had spoken in His love of me: calling upon him to watch over me in all tenderness, and over my gift, and to warn me of SNARES *Satan* was laying for me. In consequence of this he required me to be constantly with them in church at all the morning meetings; to attend the Wednesday afternoon meetings, to go to his house to tea, and return with them to the service in the evening; to breakfast with them on Thursday, and return with them to church to the forenoon meeting; to go to the Saturday afternoon service, and to be always at the Saturday evening meetings held at his house. The letter was written in the greatest affection possible. I was indeed called to make a sacrifice, having duties at home which must be neglected if I did not refuse to obey the call of my pastor. But as he claimed my gift as the right of the Church, I could not easily refuse, and I endeavoured to obey. On asking Miss Cardale about the *snares* the *enemy* was laying for me, she seemed inclined to say little. She said she did not know what they were, but the Lord would make me know them. I requested her to come and see me, that we might pray

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together, for it was in union that the Lord would bless us; and He might be pleased to show us where the *enemy* was watching for me. She made excuses and did not come, neither would she appoint an hour to join me for communion at Mr Irving's house.

Mr Irving's letter was very profitable to me (although I never discovered the snares spoken of), in so far as it led me to greater prostration of soul before the Lord, just led to lie in the dust before Him, pleading to be cleansed from all sin—to be presented blameless without spot, or wrinkle, or any such thing. It caused me to devote myself to God, body, soul, and spirit continually, to seek more and more conformity to the death of Jesus, and to know the fellowship of His sufferings. I was so drawn to prayer after receiving this letter that I could not go to bed for hours, but remained along with my God in the Spirit, all the while unconscious of the passing away of the time. I felt my experience to be be very much one with Welsh, and many others of whom I have read, upon whom it pleased the Lord to pour out His Spirit in powerful intercessions for conformity to Jesus, and to be made to know in a glorious manner the POWER of His resurrection and the fellowship of His sufferings. By the Spirit I was made willing to suffer unto death, and to strive against sin even unto blood. Sin appeared to me to be of a deeper and deeper die, when seen in the light of God. God's holiness and purity were more and more brightly revealed to me. The darkness in Regent Square was, in the Spirit, more and more laid upon me as it were my own sin, and I was led to bear it and confess it as such. I was then led to pray the Lord to search His house with candles, expose the iniquity, and separate the light from the darkness.

In proportion as I was drawn nearer and nearer to God by prayer and supplication, Miss Cardale drew farther from me; and my bondage was increased by utterances through her concerning me to Mr Irving in his library. I was forbid to go to a morning prayer-meeting in our own neighbourhood to which I had sometimes gone, as being so much nearer than Regent Square. I was forbid to go to the meetings of the poor, where I had often had great spiritual enjoyment. Through these utterances, which were sent to me by Mr Irving, and sanctioned by him as being the word of the Lord to me, I was greatly stirred up to jealousy for the Lord's glory, remembering it is written, "Where the Spirit of the Lord is, there is liberty." I besought the Lord to take me altogether under His care and protection, by His own Spirit in me to work out my salvation, to reveal His mind to me, to lead me to do all His holy will, to set a watch before my lips that they might utter no word but His own word, whether in power or in my own weakness. I was just led to sit at His feet; and I felt it to be a most blessed place. I prayed to be kept there waiting upon Him for my deliverance, because the Spirit in me was, as it were, struggling for liberty; but I knew not in what way that should come. Still I continued to be more and more grieved under the weight of our sins as a Church; and so deep was my grief that utterance was withdrawn from me in

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the power of the Spirit. I could only mourn before the Lord, nor did I know the particular sins over which the Lord was thus grieving. But this I knew most distinctly, that it was the Lord's burden that I was bearing, and that it was the Spirit of the Lord in me that was grieved, and not my own nature. I cannot express the grief I felt because the *voice* in the Church was set up as something to be worshipped, not only in Miss E. Cardale, but also in myself. One evening shortly before we were separated, at a meeting in Mr Irving's house, it pleased the Lord to give me utterance, in the power of the Spirit, on some part of the book of Revelation. Mr Irving returned thanks to the Lord for causing me to hear His glorious voice, &c. I felt the tabernacle trembling while he uttered the words, lest Satan should puff up the flesh and the Lord be dishonoured, through seeking my own glory and not the glory of Jesus. But all this, by His grace, drew me nearer to Himself. I felt myself shut up in a very narrow place; behind, before, and on either side were enemies seeking to stir up the old life within. To Jesus on the cross the Lord was pleased to fix my eyes in these solemn days, when my soul was in most imminent peril; and from that cross there flowed into my soul the light of life, healing virtue, balm for the wounded spirit. I was now made to know how joyful it was to bear the cross, and to sympathise with the apostle when he exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." In this was I made rejoice with joy unspeakable.

I know it was in the fulness of His love to our souls that the Lord brought us out of the house of bondage by a mighty hand. No arm could have delivered us but the arm of the Lord from the fearful *apostasy* into which they were rushing; and that through glorying in the outward manifestation—through worshipping a VOICE IN THE CREATURE. How solemn is the thought! I tremble when I think of what I have heard there: the *outward* so *exalted*, while the *inward seal* in the heart was so *wofully neglected.* Long before I left that church I felt as if I had not one soul to sympathise with me in looking to the inward glory and seeking it as infinitely higher than all the *outward gifts*, and as the only test of discipleship. By the *fruits* of the Spirit were the prophets to be *discerned*, and not by outward SIGNS, such as *tongues*, or even prophecy; and I trembled to see Mr Irving looking so much to tongues as SIGNS (evidences?) of the Holy Ghost. He even said to myself, long after I had left the prophets' seat, that I should know my *progress* in *holiness* by the Spirit's giving me *rich utterances* in *tongues.* Often would he say in the midst of the assembly, after Miss E. Cardale had an utterance, "As for me and my house, we will follow the *voice* of the Comforter." Such words as these shed over my soul the deepest grief; tears sometimes flowed along with it, hearing in the midst of them words so contrary to the Word of God. For the Word of God requireth all to seek to have the Comforter in their own souls as an indwelling Spirit to lead into all truth—to lead to Jesus who is the *truth*—that we may follow Him whithersoever He

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goeth. It was then my prayer that I might be led to follow Him only; and the voice of pastor or prophet only so far as they walked in His footsteps.

About the end of March 1832, just after the Lord had, by His own pure Spirit, revealed to me sins very deep lying upon us, as a church, did He close my mouth in the midst of them by withdrawing from me all power in the church meetings. By my own will I left the seat in the church to which Mr Irving had called me; and in doing so I had an inward testimony of approbation, which enabled me to resist his entreaties to return to it, and prophesy in the midst of them. I told him I could not—that it was by the will of God the gift had been removed from the church—and His sovereignty in giving or withholding I had ever marked; and although it was withdrawn from me in the church it was in no degree removed at home, or in private meetings in his,(Mr Irving's) own house. I now began to discontinue my attendance at these meetings in a great measure, as also those in the church. I was so heavily burdened in spirit there, that I found it more precious to be alone with God, and to give myself to prayer. I was greatly drawn to prayer, and that by the manifested Spirit. The burdens flowed forth in intercession. It became, as it were, the pure intercession of the Spirit. I was made to enter into the mind of the apostle when he said, "We know not what we should pray for as we ought, but the Spirit helpeth our infirmities, for *He* maketh intercession for the saints, according to the will of God. There is something deep, very deep and solemn, in the intercession of the Spirit; the Spirit of God dwelling in worms of the dust, in them and through them pleading for the things which are agreeable to *His* will. Wherefore every prayer moved by the Spirit must be answered; for it is just the all-powerful intercession of Jesus, our advocate with the Father. Very remarkable have been my answers to prayer, since it has pleased the Lord to give me His Spirit as an intercessor; and the power with which He has been pleased to baptize me has been manifested more fully in prayer than in any other exercise. It has always been through prayer in the Spirit that I have had light in any case. It was through prayer, and while in prayer, that it was shown to me that Mr Irving was in a snare. It was through prayer, and while in prayer, the Lord shewed me how fearfully He had been dishonoured through want of charity, or love, in our church; how the fruits of the Spirit were neglected; and how the *power* was slaying the *life*—the *life of Christ in the soul;* and many other things of deep importance.

I forgot to mention that Miss E. Cardale and Mr Irving came to our house about the beginning of April—Mr Irving informed us the previous evening that they should be with us in the morning. My husband did not go to the city as was his wont, but remained at home to meet them, feeling convinced they must have some special object in view in coming together. We engaged in prayer while we waited. After they came Mr Irving began to speak of the *snares* which were encompassing me, when it pleased the Lord to speak to him by me

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in very manifest and distinct power. The utterance was so distinct from anything of the creature that I myself was, as it were, a *hearer*. It was a warning—a *very solemn warning*—a prophecy which came to pass most solemnly in a very few weeks. I was surprised after the utterance, not knowing at all that he was in any danger of falling into such solemn transgression. Mr Irving then resumed the conversation about the *snares*, &c. My husband quoted an utterance through another gifted person, which was to the effect that Jesus had his arms around me, and would not suffer me to stumble. The utterances by Miss Cardale to Mr Irving were immediately after this, and how, he asked, can these be reconciled as being spoken by the same Spirit; and that the Spirit of truth which is *one* in all the members? Mr Irving prayed that the Lord would justify what his servant had communicated. Miss Cardale then spoke in power at great length, in a tongue, during which I engaged in prayer for light in this matter. She then spoke in English words *heavy* and *severe*, during which the Lord was sustaining and upholding my soul mightily with the words, "He will not break the bruised reed. He will not quench the smoking flax;" and even other words were presented successively to my mind as the utterance proceeded. The meaning of this I could not tell, but they were soul-sustaining words. The utterance by Miss Cardale was to the effect that Jesus had baptized me with the Holy Spirit—that the Holy Ghost had spoken by me; then I was accused of having departed from Jesus—of having yielded to His enemy—of having been seduced by His enemy, &c. I spoke not one word after this utterance, but my husband requested Mr Irving to speak with him in another room. There, I was afterwards informed, he told him (Mr Irving) most faithfully, that, in his conscience, he could not receive that utterance; for he was assured of a very solemn change upon his wife since her gift had been called into the church. He had seen such prostrations of the creature before God as he had never thought to have seen upon earth. He had seen such self-abasement because of sin—the sins of the church felt as her own—and such watchfulness unto prayer as he had never before known. If these were signs of *falling away* he was more than *astonished*. Indeed he could not believe the utterance to be from God, who is love; who would never accuse a child in such a manner, who had been lying before Him, especially since the first warning was sent concerning the approach of the enemy. They returned to the room, where Miss Cardale and I were; and Mr Irving proposed prayer. He prayed that we might *not* be *permitted to reject the word uttered* by LIPS that had *never spoken* FALSELY. My soul was shaken to the centre by these words *spoken to God* of a *creature*, a *sinful creature*. Indeed, my grief could not be described because of this and because of the accusation that I had departed from Jesus—*the only one worth living for;* and I knew in my heart, before I would willingly and consciously depart from Him in the smallest matter, rather, much rather, would I have died. I had trusted to *Him* to keep me, not to my *own standing*, not to *any gift*, not to *any grace*, nor to any attainment of

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Christian experience, but wholly to Himself, the eternal Son of God, in His word, and in His blood, which cleanseth from all *sin.* I trusted to Himself for continual supplies of grace, living by Him and living on Him; for even the indwelling spirit requires continually to be supplied from the fountain of life eternal; or, rather, the vessel once anointed can only be kept full by drawing continually from the fountain of everlasting life. This I knew very fully, that there could be no life in me except in union with the Head, even with Jesus Christ the true vine; and except the branches *abide* in it, they can bear no fruit. No more could I unless I were abiding in Him. Even although I should have *gifts;* if I did not abide in the vine, I knew I should be but as sounding brass, or a tinkling cymbal. Some time before this I had been led in a remarkable manner for union with Jesus—*oneness with* Him in His sufferings. Soon after, the sins which had been resting on our church were opened up to my understanding *by the Spirit*, and also, I had a deep entrance into the mind of the Lord as to the manner in which the doctrine of the "*humanity*" had been so fearfully handled by Mr Irving and others. From that time forth I was made to feel, in the Spirit, such a solemn tenderness touching the HOLINESS of God—His *spotless purity*—His dwelling in light that IS INACCESSIBLE. It was shown me, in the *Spirit*, how solemn it was to bring light and darkness together. The solemn separation between God and sin was most powerfully opened up to me, and I was made to mourn, most deeply, in the Spirit, over every taint of sin, feeling how deeply it grieved the Lord. This was surely an entrance into the sufferings of Jesus, which were all because of sin. Most closely did I watch unto prayer, before the Lord, that He would bring to light the sins in our midst. I was so deeply led into the love of Jesus for souls that I could have laid myself upon the altar, all halt and maimed, as the sacrifice might be, for the sake of the souls amongst whom I worshipped; and this love for them moved me to cast myself at the feet of Jesus, pleading that He would take *me*, and use *me* for His glory, in exposing the iniquity, in bringing it forth to the light, in order that the light might make manifest the darkness. I was really made willing to lay down my *life* for Him, for His cause, and for His testimony. This was indeed a very solemn drawing to the Lord; night and day I became almost spent in prayer. But just as the dying Christian, losing sight of all earthly things through the expiring weakness of the body, is sustained by faith's sight of heaven, the soul is animated by the glorious prospect of all its joys and brightness; so was my soul sustained and upheld by the Spirit's power. . . . . By a testimony I could not resist, I wrote to Mr Irving in all love and faithfulness concerning the witness in my soul the Lord had given me to my NOT HAVING DEPARTED from Jesus; and likewise I quoted the words by which He had sustained me during that utterance by Miss Cardale which I could not receive, having no testimony to it in my own soul. I likewise wrote concerning the standing of spiritual persons *to* Jesus receiving in their own souls the witness from Him, attesting to what

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may be spoken by another, *without which* they should bow down to no *word spoken* which cannot stand the test of the written Word of God. When this letter was sent out of our house, the joy of the Lord, which had been restrained from the day my gift was called into the church, again flowed forth in rich manifestation, making our hearts glad as with new wine. What a testimony this was of the sovereignty of God in these manifestations; and likewise in His filling the soul—the inner man—with His own fulness. I knew not why the joyful manifestations had been withdrawn so *long*. But now that it was restored on my sending a testimony to Mr Irving, so contrary to nature's feelings, and one which I knew would cast me into a furnace, made me see that the Lord had been *angry with me* in yielding to Mr Irving respecting my *gift*. By so doing I had become a partaker of their sins; and the Lord had permitted me to become so through my acknowledging Mr Irving as over it (my gift). He, therefore, gave up the gift to be used in the church *for a season* (for of a truth, it was most distinctly *the gift* that was exercised in the church, and not any power of the creature); but at the same time my Father had withdrawn His joy from my heart, and also the *joyful* manifestation of the Spirit. Now I felt He had restored this joy unspeakable, for His countenance was shining upon me from the time I had been enabled by His grace to yield to the witness from Himself in my own soul; and, in faithfulness, to testify against submitting to any other *voice* than His own, or to another *lord*, which is IDOLATRY. This joy continued to sustain my soul while passing the fiery trial until I was finally separated from them, having been enabled to bear a faithful testimony, both in weakness and in power to the violation of God's ordinances in the Church, and to the general disorganisation of the body, so that the life flowed not through it.

Some time elapsed after my first letter to Mr Irving before it pleased the Lord to use me again. In the interval, Mr Irving continued to press the exercise of my gift in the church, by speaking about it both to my husband and to myself. There was apparently no change whatever in him (Mr Irving) towards me; while Miss Cardale, who had been always distant, became more estranged from me than ever. I had no doubt she had seen my letter to Mr Irving, or heard it read.

Meetings had been appointed in Mr Irving's house for the prophets, private meetings to which none were admitted but gifted persons and Mr Irving himself. I was unwilling to attend these meetings, because of my feeling of entire want of communion with those who composed them. But after we had refused to receive the utterance of Miss Cardale, Mr Irving wrote, calling upon me to attend as being a spiritual person who had been used by the Lord; and my husband, as my head, was requested to accompany me. . . . . These meetings were very far from being profitable. I look back upon them as the place where *the enemy* reigned. There was so much conversation about *gifts* and *tongues*, and snares of the enemy, and so little about Jesus. Oh, the bondage, the fearful bondage, I endured at these meetings.

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Never could I open my mouth, I was so oppressed with sorrow; and most thankful I was when I got permission to withdraw from them. . . . . Mr Taplin and his wife came to stay with us a few days soon after I wrote to Mr Irving. I always had communion with him. While he was with us my husband told him, in my presence, but in the strictest confidence, of my trial through Miss Cardale, we being unable to receive the word spoken by her. Mr Taplin was not at all surprised to hear of this, although he had never before heard one word, or even a whisper, of such a difference being between us. Mr Irving and Miss Cardale had kept it very *strictly* secret, and Mr Irving charged us to do the same. But from his own experience Mr Taplin was not surprised, for the gift in Miss Cardale, he said, had been much *exercised* in REBUKING HIM, by many utterances in power to which he had no inward witness; but Mr Irving being always with her, called for obedience to the word spoken. This was indeed a melancholy statement—melancholy, that the power in her should be so much exercised in accusation, and more so that Mr Irving was *so blinded* to her—so carried away altogether by the POWER, because the *power* in her was very mighty, without looking to the fruits of the Spirit. Mr Taplin sympathised with me when I told him of her coldness, and the total want of communion which I had experienced with her. He said he had often, very often, been grieved by that, for she had not a spirit that went out in communion. We were both of one mind concerning Mr Irving's bondage with the Cardales—that he was quite bound to them, and by them, and moved not, but as guided through them. This, no doubt, was the *snare* which had been shown to me, so long before, when I knew not of myself how he was ensnared by them. Many things which were told me by Mr Taplin opened up this bondage in a fearful manner. While Mr Taplin was with us Mr Irving called. After he had taken leave of me, my husband asked him to speak with him in the parlour. While there, and in the presence of Mr Taplin, he told him, with grief of *heart*, of Miss Cardale's conduct towards me, from the time he had called upon me to sit with her, in the prophets' seat, in church; that he had long observed her coldness and distance towards me, but that I had not spoken of it to him until a few days before, when it was manifested so strikingly in the face of the congregation that some of them had taken notice of it, as Mrs —— was going to speak to her in all kindness, she turned her back, and moved off in another direction, &c. He warned him in all love to try the Spirit by its fruits, and not by outward signs. Mr Irving seemed much affected and said he would reprove her for this. He then inquired of Mr Taplin if he thought Miss Cardale deficient in love. Mr Taplin replied he thought she was. . . . . The fear of man had ever been to Mr Taplin a snare, hindering him from freely telling out his convictions. Nevertheless, he told Mr Irving that evening what he had never done before. Mr Irving must have been greatly tried by such communications. A few days after he had a similar one from my dear friend, Miss F., who called upon him before leaving for the

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Netherlands. She had not at all spoken to me on the subject, but in pure faithfulness informed him of what she had with pain observed in Miss Cardale's conduct towards her dear friend, Mrs ——, the only one in the church whom she knew on whom she felt assured the Spirit of God rested, both as the indwelling Comforter and Sanctifier, and also in manifested power. She told him he might try the spirits, for, by their *fruits* they should be known. Mr Irving said he believed Mrs —— had received a gift from God, but it did not edify the *church*. She had no *utterance* in *church*. He seemed dissatisfied that the *voice* in the church had been *doubted*—these gifts, he said, by which the church had been and was edified. Miss F., on taking leave of me, told me the result of this interview, but had not previously spoken to me of what she had observed or felt in this matter. I had not disclosed my feelings respecting Miss Cardale to any soul, except to my husband, after the rebuke by Miss Cardale; and afterwards to Mr Taplin. It rested entirely between the Lord and my own soul.

Mr and Mrs Taplin left us, and on the day they did so, I spent the remaining part in my own room, and enjoyed much of the presence of the Lord. I was led to plead with Him that He would make known the *root* of all the darkness in the Bazaar (for we were now turned out of the church in Regent Square). It seemed as if a light from heaven had suddenly shone into my soul, enlightening my darkness. My soul seemed all lighted up with the light of day, when it was revealed to me that *discernment of spirits* was needed to heal our breaches; and that the ordinances of the Lord had been *broken-down*, of which the Lord was very jealous; that His house must be set in order before He could come and dwell in it; that the body was altogether disorganised, wherefore the life could not flow through it. I felt great jealousy over the ordinances of the Lord; and so clearly did I see the root of all our confusion, and many other things, that I hastened to write to Mr Irving all that the Lord had shown me. I wrote in all love and faithfulness; and after the letter was written, the burden being still upon me—now in power without any utterance, I looked up to the Lord to know all His mind in it. My brother took the Bible, and without speaking to us, began to read the eleventh chapter of 1st Corinthians. As he read the word "*ordinances*," the Spirit in great power, by distinct manifestation, marked this to be the *ordinance violated* in our church—*woman* lifted out of her place in the body of Jesus. There was another root of error which was similarly marked by the Spirit, respecting the gifts—as my brother read the fourteenth chapter of the same epistle; these were written down in all faithfulness for the Church. Trying as this testimony was likely to be to nature, I was made willing to bear all things for the Lord and for His Church. I sent the letter to Mr Irving a short time before the evening meeting on Saturday. We went to it as usual, and Mr Irving seized the first opportunity to express his sincere thanks for the letter. He said there is a great deal in it to be considered with prayerful consideration. He had indeed received it with all singleness of heart; and gracious would

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have been the result had he preserved the same state of mind in reference to these matters. The following day a meeting was appointed to be held to consider the contents of my letter. Mr Taplin was present by Mr Irving's appointment. At that meeting I was made to exhort Mr Irving, as pastor of the church, to set the house of God in *order*. After which he prayed very fervently that the Lord would enable him to obey His call, and give him wisdom to set His house in order—setting every member in his proper place. Mr Taplin stated he had long felt the truth of what had been spoken, and felt that the *pastor* of the church ought to be the head of the church under Christ, over the prophets and people too, that the gift of prophecy was under the ministry, not above it. He said nothing of the ordinance (1 Cor. xi.) being violated, to which they had been referred by the Spirit in me. The result of this meeting would have been most gracious to the church I do believe, had not Mr Irving, instead of waiting upon the Lord for light in his own soul, for discernment from Jesus in His mind and will, *laid* the matter before Miss Emily Cardale, who immediately *rebuked* the spirit in me as being an evil power by which I spoke concerning the DISORDER in *God's house. Mr Irving bowed at once to her*, and appointed the following Thursday for seeing my husband and myself on the subject. He *then* appeared altogether changed towards me. He said there had been *no ordinance* infringed in his *church*, and would not be convinced that anything was wrong in the midst of us—only he thought I had been led into temptation—that prophets were liable to temptation as well as other persons. This I knew full well. But of this also I had the fullest assurance, that no temptation had overtaken me in *these matters;* they had been opened with such clearness to the soul, and likewise sealed by the power of the Spirit in utterance. That two conflicting powers should possess one individual, I could neither understand nor believe—that is to say, supernatural powers—because I know from God's Word that His power must flow from one fountain into one vessel, and sweet and bitter water cannot flow from one source. Those baptized with the power of the Holy Ghost, could not speak by an evil spirit. For how could Christ and Belial dwell in one temple? While the Holy Spirit dwelt in His temple, He would keep His temple from being taken possession of by any evil spirit. I do not mean to say that there will be no unholiness in the temple, for the old man will ever seek to live. There must be a warfare between the Holy Spirit and the old nature; but this is altogether different from an evil spirit entering into the temple of God—nothing but *low*, *very low* views of God's *holiness.* His SPOTLESS PURITY could admit such a doctrine as this, which was first introduced when Mr Baxter turned away from Mr Irving's people—a doctrine so solemn I tremble to think of—God and evil spirits inhabiting one temple—vessels being used by God, the Holy Ghost, and likewise by Satan in manifested power! The word of God upon this very subject is, "Either make the *tree good* and its *fruit good,* or else make the *tree corrupt* and its *fruit corrupt.*

That a child of God dwelt in by the Holy Spirit should be permitted

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to speak by an evil spirit, I could not believe; because I saw no ground in Scripture for such belief. Quite the reverse—it being written, when the *Comforter* is given, or come, He shall abide with you FOR EVER; and the Holy Spirit would keep His temple, and out of it should flow rivers of living water. The good tree would bear good fruit, and *only* good fruit. The fruit of the Spirit should be seen in the true servants of the Lord; and the *corrupt tree*, bearing corrupt fruit, set forth the false prophets, being inwardly *ravening wolves*, bearing none of the fruits of the Spirit. Into two classes, then, must they be divided—either true prophets or false ones, the servants of the Lord or the servants of the enemy, *clean* or *unclean* vessels; and the vessels purified, as of gold and silver, would be kept for the Master's use. The blasphemy against the Holy Ghost was shown to me as coming out of that doctrine now introduced among us, which, I believe, consists in calling the power of God the power of Satan: attributing the power of God to Satan, as was done of old, and recorded in the same chapter, to which I have already referred, where Jesus is said to cast out devils by the prince of the devils.

I was sustained by the power of God animating and upholding the soul in a very striking manner. Never before had I experienced so much real spiritual enjoyment. From morning till night I was in the presence of God, full of joy; all my heavy burdens were rolled away, for I had now entered into the furnace, and the Lord was with me, strengthening me abundantly, making me more glad than when my corn and wine had most abounded—than when my minister and all I knew in the church encircled me, and held me in esteem and honour. From God alone pure enjoyments flow. Blessed indeed is every one whom He causeth to approach unto Him, and blessed are they who walk in the light of the Lord. They shall go on from strength to strength until they appear before Him in Zion, having gotten the victory over all the contending powers of earth and hell. They shall stand on the sea of glass, harping the praises of their Redeemer world without end. The Lord, in some degree, shadowed forth this glory in delivering me from the contending powers in Newman Street, and then at the Bazaar. The voice of prophecy in Miss Cardale rose mightily against me there, when the pastor, and likewise one of the elders, called for obedience to the voice. I was called by severe authority, and entreated by the softest gentleness, to yield to the voice in her, contrary to the witness in my soul, and likewise contrary to the voice which had been wonderfully manifested as flowing from a different source.

A few days after the meeting last named, Mr Irving called me to attend one to be held in his *library*, for the *sake* of *love*, he said. I went there full of the presence of God. My husband accompanied me. We found Mrs and Miss Cardale there. Mr Irving began to speak of what we had told him regarding the absence of all manifestation of Christian love on the part of Miss Cardale towards me. I then stated to Miss Cardale, in their presence, how and what I felt relative to her conduct in this. She said she did not feel want of love, but could say

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little—*looking down* as usual. Then Mr Irving, apparently wishing to close up the matter as soon as possible, said, "There might be love in the heart without any manifestation of it."—I said, "I could not understand that, for the love of Jesus was full of manifestation; and the Apostle John said, 'Beloved, let us love not in word, neither in tongue, but in deed and in truth'—however," I said, "I *freely* forgive, and would be glad now to walk with her in all love, if she is disposed to walk so with me"—(for I had never dared to suppose that she had spoken by an evil spirit. Although I could not receive one utterance, I was willing to think she had *spoken of herself in her own strength*, without our having discerned it). But instead of answering me, she was filled with power. Like a rushing wind it flowed from her mouth in *breathing*. Very mighty was the power long before any *utterance* was given. Meanwhile, my soul was lifted into light and liberty. No power, indeed, was heard in me; only the presence of God in my soul was so refreshing and precious, that heaven seemed to have descended upon me; even the body, for the time, seemed to partake of redemption too. Into the light of His holy presence I seemed to be caught up. The joy of the Lord was so unspeakable that singing at length could not be restrained. Just as Mrs Cardale uttered the following words—"Yield to His love, yield to His love," my harp was tuned to sing His praise, and in joyful sounds His praises flowed. Then Miss Cardale burst forth in mighty power, crying out, "It is Satan—it is Satan; Father, rebuke him," &c. These words moved not my soul from the Lord; it was reposing on His bosom, quite unmoved by all below. The voice rose high above that in Miss Cardale, mighty as hers then was, raised by power not her own. Like a ship in full sail I was borne along, praising the Lamb in rich and harmonious music, magnifying the Lord of all. Miss Cardale's voice was not heard in heaven. My mouth was not closed. She fled from the room while I continued praising the Lord—my husband thought, for a quarter of an hour.

The following verses were what was sung in the spirit on this occasion:—

> "I'm not ashamed to own my Lord,
> Or to defend His cause," &c.

Rising higher in strength,—

> "Jesus, my Lord, I know His name;
> His name is all my boast," &c.

Then, without a pause,—

> "My heart brings forth a goodly thing;
> My words that I indite
> Concern the King," &c.

Then spontaneous praise from the Song of Songs upon the altogether loveliness of Jesus.

My husband could not refrain from giving thanks to God for such a wonderful token of His love to His children, in sustaining the weak so mightily under such an accusation. Mr Irving has had a *sign*, if he

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could have seen it. Even as the rod of Moses swallowed up the other rods, so the voices have been tried, and the Lord has shown which of the prophets he was sustaining. Nevertheless, he (Mr Irving) called me to obey that voice, and acknowledge that I had yielded to an evil spirit. This, I told him, I could not do, although all in the earth should testify of it; for God is faithful, God is true. He will never leave a child who is trusting in Him. With all simplicity of heart, trusting to the purifying blood of Jesus to keep the vessel clean, and in His faithful Word, which I was enabled to quote freely to him in answer to his remarks, I was enabled to overcome all their accusations by the blood of the Lamb, and the word of testimony. On leaving them, I said we could no longer walk together, for we were widely separated; not only in faith, but also in *spirit.* Two that were not agreed could not walk together; and we were not agreed. I fondly hoped Mr Irving might be taken from them. I mourned greatly because of him. I thought not of my own suffering, but of those who had risen up against the life of Christ in me. And I prayed with all my heart that He would forgive them, for they knew not what they were doing. Mr Irving tried to retain me under him. For several weeks this trial lasted. He tried me by authority, by kindness, by threatening to cast out my name as evil *before the church.* But the pure love of Jesus enabled me to resist all these temptations; it enabled me freely to give myself up to be *cast out* as *evil,* and to leave Mr Irving, who was dearer to me than all upon earth, except my own near relatives. Mr Irving kept all this matter close as long as he could, only informing one or two friends for the purpose of pleading with me to remain. He was in great terror lest, through our departure, his flock should be scattered. They said to me I should be the cause of scattering the flock, if I submitted not to him, and remained not as before, a prophet in the midst of them.

All these entreaties were in vain. To the Lord I stood in the matter. My husband told Mr Irving, that unless the Lord's will, made so plain through me, were fulfilled in his church, we could not worship longer there.

Shortly before this, I had been introduced to the family of Major W. Mrs W. told me how much her daughter, Isabella, had been drawn to the Lord; that she would go into her room, spend two hours there alone, and come out as happy as possible. She wished me to come and see her, which I did, and found her just what her mother had described—very soft and amiable, and much drawn to the Lord. We prayed together whenever we met, and I found that indeed she was no stranger at her Father's throne. Mr Irving knew that they visited me; and one evening, at the close of a meeting in his own house, at which the family were present, he desired them to speak with him in his library. They were surprised, wondering what he could have to say to them. As Isabella walked into the library, power began to flow into her, becoming more and more mighty as Mr Irving began to speak. And as he was saying he wished to tell them that Mrs —— (meaning

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myself) was in darkness, the voice in Isabella became so mighty as to restrain him from speaking. The mighty voice in her closed his mouth for a time. He then said in fury, "Is this your daughter, Mrs W., who has received this spirit?"—"It is my child," she said, greatly astonished, for she had never before heard it in Isabella. Mr Irving then said, "It is the same spirit that is in Mrs —— herself, for it is contradicting me; it will not suffer me to say she is in darkness." He then rebuked it in the name of Jesus, at the same time calling upon her to restrain the power; but she could not. It was quite involuntary. God is indeed able to make the stones cry out. Why should any be astonished that He should cause His voice to be heard in the creature in whom He hath promised to dwell. All of the family testified of Isabella's piety; but he condemned her as being possessed of an evil spirit, because she was so unconsciously used to oppose what he was saying of me. He warned them to have no intercourse with me or my husband. But the Lord himself had that very night led Isabella into the light; and from that time, we have been bound very closely together by Him. She became my companion in suffering for the testimony; but her sufferings were chiefly borne after the Lord had removed me to Scotland.

We were first charged with *rebellion* on our withdrawing from the communion in July. After all had taken place (previously described) that was the first Sabbath we worshipped in the little chapel in Artillery Lane, and greatly were we refreshed by the service there. We continued to attend also the week-day meetings there, until the Lord was pleased to lead us to Scotland for His own eternal glory.

I had been *by the Spirit* greatly drawn to the brethren in Port-Glasgow. We were entirely unknown to each other in the flesh. I did not even know all their names; but I knew they were dwelling in the light of God's own love, and I longed to be with them. My husband at first rather opposed my going; but I knew the Lord would bring it to pass. I was made to prophesy that their light should be cast on all that had taken place with us through them. The way was made plain for our going, my husband accompanying me. We went directly to Greenock, where I had relatives whom I also wished to see. We had no introduction to any of the gifted persons. It was not known among Mr Irving's people that we had gone to Scotland till after we were there. I waited upon the Lord that He would give us an entrance in unto them, and I believed He would do all He had led us to expect; and much more did He do for us than our hearts could conceive.

We went to Port-Glasgow, and without any introduction we called at Mr M'Donald's house. When we entered, Miss Margaret, I believe, was the first of the family we saw. She received us kindly, although we were strangers to her. We were then introduced to the other members of it—two sisters and two brothers. All of them were manifestly full of the love of God. The Father's name seemed written upon them. We told them we had come from London, and were of Mr

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Irving's congregation. They had never so much as heard of our names, and had received no communication recently from that church, at which we were surprised; for we knew not that they had not been in close correspondence. Not one word was spoken by us respecting what had taken place regarding us in London—of Mr Irving, Miss Cardale, Mr M'K., and Dr T. of Hampstead, who had been requested, as a mutual friend, to entreat me to remain under Mr Irving. No other party knew of this matter save these, and those who were one with me in bearing the burden—viz., Mr Taplin, Miss Isabella W., and family. Nevertheless, they were soon made to know it from the Lord. Miss Margaret M'Donald, at this our first meeting, was, by the power of the Holy Ghost, made to speak to my husband, saying, "There are DIVISIONS, DIVISIONS *between you.* Ye are separated from them." She was then made to utter, at great length, and in much fulness, *all* that had been uttered through myself, *in power*, concerning the sins in the church which stained the glory of God, that there were divisions because the enemy had entered there as an angel of light. Then very solemnly she was made to say, The deepest die of guilt upon them, was their *having judged the Holy Spirit in the flesh. Flesh* had sat in judgment upon the *Holy Spirit.* We were awfully solemnised under this opening, but spoke *not one word.* We told them not one word of what had taken place, leaving it still with the Lord. After we took leave of them, we could not refrain from giving all the praise to Him who had so wondrously brought us out of Babylon, and who had shown out such a glorious unity in the testimony. Even as in the days of Paul, the Holy Ghost, in every city, testified that bonds and imprisonment awaited him at Jerusalem; even so had *He* testified in London, and in this distant part of the land, THE VERY SAME THINGS, through vessels *unknown* to each other. In the flesh we had not seen each other until not more than an *hour* before she uttered these words, we doubt not, in the power of the Holy Spirit of God.

The day following, we called on Mr Lusk, bookseller, in Greenock, who introduced us to his wife. We found her to be a very simple child of God. In conversing with her, we were led to speak of apostolic times—when God's people were called upon to resist *authorities* for the sake of Jesus, rather than yield to speak no more in His name. In the power of the Spirit, Mrs Lusk was then made address me, saying, "Ye have not yet *resisted* unto blood." This word spoken through her must have been very mysterious to herself, as she knew not how applicable it was to my case; having been called so solemnly to resist authorities, and by them so fearfully charged with rebellion against them, because of my standing to Jesus, the great Head of the Church. After she had spoken, Mrs J., from the neighbourhood of Port-Glasgow, stepped in. She was likewise quite a stranger to me. She came in, full of the Spirit. After conversing a little in her usual kind way, she was made speak, in the power of the Spirit, concerning the revelation of the Man of Sin with all deceivableness of unrighteousness, with signs and wonders, so as to deceive the children of God, if that were

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possible; through fire and through water they should be called to go; but Jesus, the Good Shepherd, would carry His lambs in His own bosom of love. She was then made to address me saying, "Ah! His bosom of love is yours. Jesus hath carried you in His own bosom. Oh, lean upon it, lean upon it, &c. He shall fill you with the fulness of His house." I was then called upon to praise Him, and give Him glory for the fulness of His love for me. And much more was spoken of His goodness to me, which I do not now remember. The voice was indeed as music in my ears; so purely the voice of the Good Shepherd, a voice of love and kindness, a voice of melting tenderness, truly the voice of the Comforter, and not of the *accuser*, who had so long accused me in Regent Square, or rather the Bazaar.

The following day we went to Port-Glasgow and took a lodging, that we might dwell in the midst of them; for we had heard that the greater number lived there. We informed the M'Donald family of our arrival, and invited them to our lodging. They came in the evening to tea. After they came in, I closed a letter for my brother-in-law in London, which led my husband to make some remarks on what had been spoken through Miss Margaret at our previous meeting, when again, in the power of the Holy Ghost, she was made to say, "*The Holy Ghost hath been judged there in the flesh.*" She then of herself said, "Surely there are solemn depths in this matter." I was sitting somewhat behind her, when, by the Spirit, she *rose* from her seat, *turned round* and *took me* by the *hand,* and in the most tender, affectionate manner possible, she spoke the following words, in the Spirit's power, "Ah, ye have been GRIEVED, ye have been GRIEVED. *Jesus is the* JUDGE, and *none but He. He is the* JUDGE—*He is the* JUDGE, and He hath chosen you. Ah, He hath chosen you. He hath *sealed* you. He is a tender Shepherd. He will not break the bruised reed. He will not quench the smoking flax. He hath upheld you. He hath sustained you. He led you into the furnace to draw you nearer to Himself—to draw you into His own bosom of love. He led you into the furnace for His own glory. He hath upheld you in it; not one hair of your head hath been singed. Lean upon His bosom now. Praise Him, O praise Him. Give glory to His holy name." And more was spoken, which I could not retain. In myself the Spirit was so joyful, that I was made to praise the Lord with her in perfect harmony. Words were given us severally in succession, taken from the Book of Revelation. To one was given "Worthy is the Lamb to receive honour and glory and power and dominion." To the other responding, "For He was slain for us." Then to both, our voices unitedly singing these words, "Who washed us in His own blood, and we shall reign with Him." It was a glorious liberty into which we were brought. Seraph harps were put into our mouths to harp His praise. We seemed, for the time, altogether redeemed from the earth, and on the sea of glass before the throne, as the first fruits of those who had gotten the victory over the beast, and over his image, and over his mark, which, I believe, to be the blasphemy against the Holy Ghost. We were united in the

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Spirit. No need to know each other's history in nature. We continued most joyfully in the Spirit all the while we were there. There was no interruption to our joy, unless the Spirit manifested His grief over them in London. Most perfectly did all the brethren there (at Port-Glasgow) agree with us in every particular. They testified most faithfully to Mr Irving, but he would not be restrained from taking the severest measures possible against us; casting out our names as evil in the church, being urged to this by an utterance through Miss Cardale, and likewise to other steps, such as excommunication, &c.

Blessed are they who are upheld by the Lord. His arm sustained us, and His Spirit refreshed our souls in all our trials unto this day. And may it be so until we appear before Him in glory; having purified us from all our sins, and made us white through the washing of the blood of His eternal Son. Amen.

Reviews.

The Prophecies of our Lord and his Apostles. A Series of Discourses delivered in the Cathedral Church, Berlin. By W. Hoffmann, D.D., Chaplain in Ordinary to the King.

A striking series of eloquent discourses, well worth the study of our readers. Here is an extract:—

"And now let us consider THE COMING OF THE LORD FOR THE COMPLETION OF HIS KINGDOM. For what else but a great epoch in God's kingdom is indicated by the words, 'the dead in Christ shall rise first'? The Scripture says, 'Every man in his own order;' and three divisions are then made: Christ the first-fruits; afterwards the dead in Christ; and then the last day —the last general resurrection. We have, some years ago, expressed ourselves more fully on the first resurrection, of which it is said in the Revelation of John, 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power;' and then ventured on the supposition favoured by much in Holy Scripture, that this first resurrection of those who have departed in Christ has been taking place through the whole Christian period, and will only find its close—for those who have before departed—when the Lord comes to complete His kingdom on earth.* This resurrection, however, remains invisible; and the coming to complete the kingdom, for which believers wait with longing, designates a great epoch.

* May it not rather have its *beginning*, properly speaking, at this time? The resurrection of saints at Jerusalem, between our Lord's resurrection and ascension, can hardly indicate what is passing during the ages intervening between His ascension and His return.

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"And what will this epoch be? This is clear, that it will not again be one of those preparatory events, as, for instance, the conversion of the German nations, will not be such a period in the history of the kingdom of Christ on earth as the Reformation was, and as perhaps our own day is, but the last, *the victorious period of the Christian Church.* Every human heart feels the need of hoping that one day the powers of the gospel will hold sway, in a very different degree than has ever yet been the case, in the wide family of nations; and it is also again a natural reflection that all manifestations and powers in this world, gradually advancing and receding, ascend until they have reached their highest point, beyond which, owing to the imperfection of human life, they are unable to pass. That the highest stage of the dominion of Christ over the whole life of man, in all his doing and suffering, has been already attained, or passed, were a melancholy and saddening reflection. We can, indeed, point back to the Apostolic Churches, with the well-grounded assertion that nothing like it has ever since been. In the Reformation a beginning of the same kind was made, but it did not rise to the same height: sin immediately began to corrupt, and divisions to stifle, the work. But is it not to return? Will it never come again? Is the Apostolic Church merely an earthly type of the eternal communion in heaven with Christ; or is it also a type of the Church, the triumph of the kingdom of Jesus Christ upon earth, which must one day be won through conflict? I can return no answer to this question, but that the Holy Scriptures compel us in many, many of its texts to think of such a coming of the Lord—an invisible but glorious coming for the completion of His kingdom on earth; and this completion of the kingdom is assuredly an object of longing to all those who feel in themselves so much misery and weakness, insincerity and indolence, and cry for a richer outpouring of the Holy Spirit, a mightier working of power from on high. And when we look from ourselves upon the great whole, and see how few nations of the earth—how small a part of the human race—as yet call upon the name of Christ; when we consider that Christendom itself is so greatly held back, by human traditions and all kinds of obscurity, from standing in the light of the pure truth of the gospel; when we further reflect that within the sound of the gospel itself so many remain entire strangers to the life of God, and to that which leads to it; when we yet further think of the manifold conflicts of opinion within the Church of Christ itself, and of the hatred and bitterness displayed therein, we must truly exclaim, Oh, that help were come out of Zion!—that the Lord were come, a Just One and a Saviour—that He would now make His entry as the King of Peace, that our misery might be relieved, and the kingdom of our Lord Jesus Christ might become on all sides powerful and victorious! This we desire, and therefore it is permitted us to strengthen ourselves with the sunny prospect that the Lord will yet come to complete His kingdom, and that this completion will be even here below a union of heaven and earth, an intervention of the invisible kingdom of glory in our world of conflict, and an ascending of our prayers and sighs, made in the name of Jesus, unto the throne of God; that then a mind more open for the eternal and heavenly will be ours, and a richer revelation of the powers of light and life which reign above. This is implied in the resurrection from the dead, which as a sign indicates the dawn of the completion period of the kingdom of our Lord Jesus Christ.*

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* Goodwin, so early as the first half of the seventeenth century, believed that the condition of the bodies of risen believers on earth at this period has its analogy in the condition of our Lord's body during the forty days of His resurrection-life. This receives confirmation from the account given in Matt. xxvii. 52, 53.

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"So then, my beloved, not merely of the voice of the archangel awakening the nations, not merely of the trumpet-notes which pierce the grave, have we to think when we look upon the glorious coming of our Lord Jesus Christ; but we can also, thanks be to God, think of the completion of all that which has been prophesied by the Old Testament and the New, of a dwelling of the God of peace with and in the sons of men, not merely in a small company, but in the multitude of the nations. Not that at any time all will be in Christ, and all will have become new creatures, but the time will yet come—yea, it will come, my beloved!—that the Lord will be one and His name one upon earth, and that in the name of Jesus Christ, in a manner very different from what has hitherto prevailed, will bow the knees of all who are in heaven and on earth and under the earth, and confess that He is Lord, to the glory of God the Father! This is our joyful, blessed Advent-hope. Oh, that it may be quickly fulfilled! Amen."

The Mystery of Iniquity: A voice for the times; being the unfolding of prophecy in its relation to the Man of Sin, as developed in the political systems of the earth, and consummated in Papacy. By W. H. Llewelyn, Author of "The Christian Sabbath; its Claims, Duties, and Privileges," &c. London: James Nisbet & Co.

There are many true and profitable pages in this small volume, written evidently by one much in earnest. The following is the closing paragraph:—

"Let us hear the conclusion of the whole matter: 'The Lord is at hand.' One after another the various kingdoms foretold in the Scriptures of truth have played their appointed part on the theatre of the world, and all save the last—those, namely, among which we live—have passed away; while upon these latter the 'stone cut out without hands' is even now ready to fall and break them to pieces.

"And then shall the tears be wiped from off all faces, and the covering that is spread over all people be destroyed; the prey shall be taken from the mighty, and the captive shall go free. Now, we that are in this tabernacle do groan, being oppressed by an iron despotism, of which Rome is but the partial and outward expression. For a time, therefore, we are in heaviness, until this tyranny be overpast. The iron entereth into the soul. To us, now, belongeth shame and confusion of face, as it is this day; yea, the whole creation travaileth in pain together. But her time to be delivered is near at hand; even now she crieth out in her pangs. The coming of the Lord draweth nigh, when His people shall be delivered—every one that shall be found written in the book, the Lamb's book of life—and His enemies shall be found liars unto Him.

"Rejoice, O ye righteous, and lift up your heads, for your redemption draweth nigh. Heaviness may endure for a night, but joy cometh in the morning. 'For behold the Lord cometh out of His place to punish the inhabitants of the world for their iniquity, the earth also shall disclose her blood, and shall no more cover her slain.'"

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Conversations on the Book of Revelation; being a Simple Exposition for the Young, according to the views of Rev. John Cumming, D.D., and Rev. E. B. Elliott. By M. L. Yorke Draper, Author of "Letters on Mesmerism," &c., &c. London: S. W. Partridge & Co.

There is nothing new in this interesting and unpretending volume, which is simply a compilation. There is much that we do not assent to. But the concluding pages on the New Jerusalem will interest our readers:—

"Lucy.—And the name of the city is New Jerusalem. Does not Jerusalem mean 'vision of peace,' mamma?

"Mamma.—It does; and what a beautiful vision is presented to us in this chapter:—'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.' Here on earth the mists of sin and unbelief too often cloud our Father from our view; but there sin and death have no place. Christ has obtained the victory, and the ransomed of the Lord shall stand a happy family, complete in Him, sons of God, and joint heirs with Christ. God himself, it is said, shall be with them, and shall be their God. The ancient Jerusalem was called 'the City of the Great King;' 'City of God;' 'Beautiful for situation, the joy of the whole earth.' It was but the type of the New Jerusalem, in which all these expressions shall have their fulfilment. It is said, 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.' There in that holy city, shall be all those who came out of tribulation. There the widow and the fatherless shall meet; there the Lazarus who, for wearisome days and months, groaned under the burden of his corrupted flesh, shall rejoice in his renewed and glorified body; there the little cripple that wasted and faded in the smoke and din of a great city; there the deaf and dumb, the blind, the idiot, and the little infant that only woke within the world to be hushed to sleep by the angels that bore it to its Saviour's bosom; there the patriarch and the youth, the homeless, the wandering, and the afflicted, shall all meet together, and find the vision of peace, to which the Spirit of God had, in their troubled former life, so often directed their longing gaze, a glorious reality—God their Father, dwelling as happy children in the mansions provided for them by the tender care of the Saviour who died for them —no sorrow, no care, all peace, all joy.

"Lucy.—And then it is said, 'Write: for these words are true and faithful.'

"Mamma.—Yes; for they are revealed to us by Jesus, the faithful and true witness, 'the Alpha and the Omega, the beginning and the end.' And then follows a precious promise to all who are wearied with the burden of sin: 'I will give unto him that is athirst of the fountain of the water of life freely.' Oh that all who read these beautiful, these glorious words, might thirst for the water of life so freely given. 'He that overcometh shall inherit all things.' What is it that the Christian is called upon to overcome, Lucy?

"Lucy.—Sin, mamma.

"Mamma.—Yes, dear, as long as we live, we must be either soldiers of Christ or slaves to Satan. There is no middle course. Sin will assault us at every turn, sleeping, waking,—yes, even praying; but thanks be unto God, who giveth us the victory through Jesus Christ, we fight under a Captain who stands triumphant over our foes, and as long as we look to Him, and Him alone, our victory is certain, for He holds it in His hand.

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"Lucy.—Then it is said, 'Shall inherit all things.' Does that mean that those who overcome shall inherit the rewards promised to the seven churches?

"Mamma.—Exactly so; you cannot do better than read them again. To the church of Ephesus our Saviour promised: 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.' To Smyrna: 'Be thou faithful unto death, and I will give thee a crown of life.' To Pergamos: 'To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.' To the church of Thyatira: 'He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.' The promise to the church of Sardis is: 'He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.' To the church of Philadelphia is promised: 'Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.' And then to the church of Laodicea it is promised: 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.'

"Lucy.—And as the seven churches represent the one church of Christ, so these seven promises are the 'all things' promised in the text.

"Mamma.—Yes, dear. The promises made to the seven churches are part of the inheritance of the saints. Then follows the list of those who are shut out from these things; and at the very head and front we find the 'fearful and the unbelieving.' How great a sin is unbelief! Let us never forget Luther's watchword, 'The just shall live by faith;' and let us pray with all the fervour of our hearts for faith, true faith, living faith, great faith, 'faith that worketh by love.'

"Lucy.—And then there is a vision of the great city, New Jerusalem. Is the description figurative, mamma?

"Mamma.—It is thought to be so by some. All that we can gather is, that its brilliancy and beauty are far beyond our most vivid imaginations.

"Lucy.—And what we could not bear to see in our present state, for when Moses came down from the mountain the children of Israel could not look at him, because his face shone; but at that time, as the hymn says, we shall 'see as we're seen.'

"Mamma.—Yes, dear child, in that day, when all tears are wiped *away*, then shall the redeemed indeed see clearly, and rejoice in the bright light from which they would formerly have shrunk. The description of this city, with its walls and gates of precious stones, leads us to believe that everything that is bright and beautiful now will be rendered far more bright and beautiful when the curse is removed, and the whole earth shall shine forth as the garden of the Lord.

"Lucy.—'And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.' I can understand that, for all will be 'priests unto God;' and, as it is in the last chapter of Ezekiel, 'the name of the city from that day shall be, The Lord is there.' The whole world will be a temple.

"Mamma.—Exactly so. It is thought that the prophecy of Ezekiel, which we now so imperfectly understand, is a prefiguration of the New Jerusalem. We know that such a city as is there described has never yet existed, and consequently must yet be future.

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"LUCY.—It says, 'The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.' Does that mean that there was no sun or moon?

"MAMMA.—It is thought that they are still to exist, but will no longer be required, for the 'glory that shall be revealed.' 'The nations of those that are saved,' or the companies of the redeemed, shall walk in the light of the Light of the World; and the kings of the earth, during the millennial period, shall bring their glory and honour to receive yet more abundant glory and honour from Him that sat upon the throne.

"LUCY.—'And the gates of it shall not be shut.' Is not that a sign of peace?

"MAMMA.—Yes, it was so formerly. It could not be otherwise in the city of the Vision of Peace, with the Prince of Peace seated on His glorious throne. 'There shall be no night there;' no more shall the Sun of Righteousness be obscured from the sight of His redeemed, His blood-bought ones. 'And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.'"

Extracts.

The Jesuits.

THE *Societé de Jesus* is a real portent, and ought to be studied. It is a strange visitor invading from time to time the ecclesiastical system during 300 years. It has an eccentric course, which invades the common order of the planets, approaches or recedes from the solar centre by laws as yet imperfectly ascertained, is obscure, or pale, or brilliant, and then once more departs, only to be recognised at some distant spot as a disturbing element or a mystery. At present it streaks the darkness of the European firmament, and the star of the North shines through its impalpable but luminous arch.

This "Company of Jesus" was founded September 27, 1540, to arrest the progress of the Reformation. Its founder was a devotee, and could not have dreamed in his most fanatical hours of the wonderful career which his followers were to pursue. For three hundred years the world has seen these men sustain themselves in preternatural life, in defiance, at one time or other, of kings the most absolute, or democracies the most turbulent, of philosophers the most unscrupulous, or bishops the most saintly. Expelled by law from every other country in Europe, denounced by parliaments, condemned by universities, repudiated by theologians, Catholic and Protestant, accused of every

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crime against nature and society, abandoned by every religious order, and formally dissolved by the Pope,—they still have lived, aud are at this moment more powerful and influential than at any former time.

The more we contemplate the Jesuits, the more does their career confound all reason. What is their motive? What their meaning (if we might venture so to ask) in the moral scheme of Providence? Are they fanatically bent on governing the world, and so are we to explain their course by attributing it to mere lust of power? We know, indeed, that this is the most usual explanation. The philosophy of the multitude is always ready with this interpretation, because the brute masses can understand nothing else. Nine men out of ten are worshippers of what they call "power," and look with savage incredulity at any loftier motive. To recognize at all the aspirations of philanthropists, or patriots, or priests, a man must have some elevation himself; and until he has, he will interpret the loftiest souls by his own animal theories, and his popular writers will ring into his dulled ear the perpetual song, "Power, power, power," "Love of power," as the spring of all that is done by superiors for inferiors, by the wise for the ignorant, by the virtuous for the vile. That this is indeed a too frequently just solution of facts of the world, gives plausibility to the ready dictum of the quack philosopher, but does not do more. "Love of power"—that never-failing nostrum of the weak—does not, after all, meet half the cases for which it is brought forward.

The Church has never had greater disturbers, nor the Popes more rebellious subjects, than the Jesuits have been. Their "sacerdotalism" made them different, at all events from all other priests of the Christian Church. Witness the struggles between them and the Dominicans and Franciscans in China; witness the condemnation of their pagan compliances and idolatries pronounced by three Popes at least, one after the other; witness the rebuke administered to them by Pope Benedict XIV. for the newly invented devotion to the sacred heart. How separate they were from the whole ecclesiastical body may be judged by the most patent facts of their history. In the first two hundred years of their existence, they were censured a hundred times by the French Bishops, and more than a hundred times by bulls and apostolic letter from the Court of Rome.

Nor is it on any one point that they have been condemned. In doctrine, morals, and discipline, they have been equally committed. At one time Arian, at another Pelagian, at another even Socialistic, there is no creed which they have not been ready to adopt, no morality which they have not undertaken to defend, no discipline which they have not broken through, to preserve their own. Seven times did the General Assembly of the French clergy protest against them—in 1615, 1631, 1641, 1643, 1650, 1657, and 1700. Of their casuistry, the Procureur-General declared, in the name of the Archbishop of Paris, that simony, homicide, and crimes unmentionable in public, are justified by it. The doctors of the Sorbonne censure the work which drew forth this severe declaration, the Parliament register the censure, the Popes Alexander

VII., Clement IX., and Innocent XI., add their condemnation to that of the French Church.

And what was the result of the condemnation? Were the Jesuits in consequence destroyed, or even reformed? No. The judgment of the Holy See was as powerless against them as that of the twenty French Bishops at the head of their clergy had been. The very books and the very doctrines which had been denounced, the Jesuits still upheld; and they were still teachers of the illustrious schools at Douay and Louvain, and of Rouen, Liege, Tournay, Caen, Auxerre, Sens, Rheims, and even Paris itself. They defied Pope Paul IV., Clement VII., and Paul V. in every question respecting the internal organization of their body; and treated with open mockery the attempts of Urban VIII., Clement IX., Clement X., and Clement XI. to restrain their secular commerce, which was only checked by the bankruptcy of Father Lavalette.

Again and again must arise the unanswerable question, What is the theory, what the motive, what the object of these men? Men they are, but no human ways can be found to interpret them. Is it in the interest of some higher and unintelligible sanctity that they are thus at strife so often with the Church and the world? Far from that; they persecute the holiest, and are recoiled from by the best heads and hearts in their own communion. Is it the Popedom which they would uphold? To which of the Popes have they ever given real obedience? Did Clement VIII. condemn the doctrines of their favourite Molina? Immediately these men debated the matter at Alcala, "Whether we are bound to hold, *de fide*, that such and such a Pope is truly pope?" Did Paul V. think of issuing a bull against their doctrine?—instantly he was warned that "ten thousand Jesuit pens" would resist his authority. Did Clement XI. interdict their idolatries in China?—not an hour was lost in replying that a "bull was a chimæra, *siffle de tout le monde*." Did Alexander VI. address to the faculty of Lauvain a brief declaring the doctrine of St Augustin and St Thomas to be irrefragable?—these Jesuits, his "loyal militia," replied that his brief was "instigated by the devil."

The more we explore the history of these men, the more are we compelled to stand aghast. Thirty-nine different expulsions from different kingdoms have befallen them, from England several times, from France, Hungary, Portugal, Naples, the Netherlands, Spain, the Sicilies, Russia, and a host of minor States; and at last a formal suppression of the Order was decreed by Pope Clement XIV., July 21, 1773.

It is at this point of their story that the words of M.M. Cretineau-Joly, Theiner, and Ravignan, (which M. Peyrat criticises), take up the case. Other matters might be explained, forgiven, or forgotten, but a papal brief for the absolute and perpetual abolition of the Company of Jesuits was a fact that could not always slumber. Sooner or later the Ultramontane upholders of papal infallibility must face this fact. Accordingly M. Cretineau-Joly, in his Ultramontane and Ultra-Jesuit

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work, denounces Ganganelli, *i.e.* Pope Clement XIV., as a simoniacal accomplice of philosophers, Jansenists, statesmen, and courtiers in a conspiracy against the Company of Jesus. This could never be allowed to pass unchallenged. Father Theiner, priest of the Oratory, an inquisitor, and a keeper of the secret archives of the Vatican, replies, with cautious boldness, that M. Cretineau-Joly, in thus speaking of a genuine Pope, "has passed the limits of moderation, charity, and justice in a most odious manner," and eventually winds himself up to the necessary Ultramontane assertion, "that Clement XIV. was pure, great, spotless, even admirable," and specially so "in the question of the Jesuits."

Here steps in Father Ravignan. Ultramontane too, as the others, he is yet quite horrified to find the Society of Jesuits thus attacked, and the Holy See itself, and even Pope Clement XIV., so "badly defended, and shockingly compromised!" But as he does not deny the facts of M. Cretineau-Joly, nor, on the other hand, the theories of M. Theiner, he is in bad case, and will only lead people to do as he has done, viz: read both sides, and then criticise the Popedom for themselves.

We are inclined, in fine, to the sentiment of our author, that M. Cretineau-Joly has had the courage to speak a good deal of truth, and that if the truth does not tell much for the Pope, so much the worse for the Pope and the papacy.

But what in this case must we think of the Jesuits? Is their existence any the less enigmatical? Can it be said that they have changed their nature, and have fallen from their "primitive zeal and purity?" It cannot. What they now are, they have been, according to their power, from the beginning. Five years after they were founded, Melchior Canus, one of the greatest lights of the Spanish Church, in his charges, sermons, and conversations, proclaimed them a public pest. It needed not the discernment of a prophet to make the celebrated prediction attributed to S. Francis de Borgia, the third General of the Company:—

"A time will come when you will put no limits to your pride and ambition, when you will devote yourselves to all worldly things, and neglect the practice of virtue; and then no power on earth will be able to lead you back to your first estate, and if you can be destroyed, you will be destroyed then."—*Literary Churchman.*

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*The Talmud.**

EVERY investigation calculated to throw light on the early history or condition of the Holy Land is a matter of so much interest to the

* *La Géographie du Talmud; Mémoire Couronné par l'Académie des Inscriptions et Belles Lettres, par. Adolphe Neubauer.* Paris: Michel Lévy. 1870.

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general public, that a new work, drawing its materials from a hitherto unexplored vein in an almost unknown mine of literature, will, no doubt, be received with the attention it deserves. It is a singular fact that, while other branches of oriental research, Sanskrit, Zend, the cuneiform inscriptions, have had a flood of light poured upon them by the patient labour of eminent scholars, the study of the Talmud, that most extraordinary product of the most singular people in the world, has of late years been almost completely neglected. Since the days of Lightfoot and Reland hardly any scholar of eminence has devoted himself to a critical study of it as a whole: modern authors have been, for the most part, contented with the information provided for them by these two writers. Lately, however, a more general interest has been aroused by a decidedly clever article which appeared in one of our Quarterlies, and it is to be hoped that this new interest, once excited, may continue to act as an impulse to a more complete and really scientific investigation of the subject.

And yet the Talmud deserved a better fate. In it is exhibited the literary activity of the Jewish nation for nearly 700 years, ending at the close of the fifth century of our era. Its origin is to be sought for in the decisions of Jewish doctors on difficult or disputed passages in the Law of Moses. These, after having for a great length of time existed only by oral tradition, were, about 180 A.D., collected together by the famous Jehuda the Saint, and thus was formed the Mishnah (study). While this was being done at Tiberias, in Galilee, the new seat of the Jerusalem school, when driven from Judæa by the troubles connected with the revolt and ruin of Bar-Cocheba, a similar compilation was made in Babylonia by Rabbi Hiya, known by the name of the Tosiftha collection. As, however, the Mishna contained only the final decisions of the doctors, and not the reasons which guided them in their determinations, there gradually was formed a new collection of comments and decisions upon the former decisions, intermixed with legends, morals, geography, history. Thus arose the Gemara (study), or Talmud proper, a species of commentary on the Mishnah, which was itself a commentary on the Pentateuch. There are two Gemaras—that of Jerusalem, completed at Tiberias, about 400 A.D., and that of Babylon about a century later, this being four times larger than the former in extent. Of similar origin are other works known by the name of the Midraschim, Sifra, Sifre, &c.

It might have been supposed that so large a work as the Talmud, filling many folio volumes, the product, for the most part, of men living in Palestine, must contain important geographical notices with regard to the country of its birth; and yet, while there is a very long list of books of travel quoted in the well-known works of Robinson, Stanley, Ritter, and Tobler, and an infinite number of mediæval descriptions of the Holy Land are to be found in our libraries, this source of information has been hitherto entirely overlooked. Yet what writer treating of the ancient geography of India would pass over the Veda and Brâhmanas in silence, or when studying that of Persia would leave the

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Zendavesta untouched? The Académie des Inscriptions et Belles Lettres, which certainly knows how to make the best possible use of its funds, offered in 1863 a prize for a work which should "collect all geographical, topographical, and historical facts relating to Palestine, scattered through the two Talmuds, Midrashim, and other works of Jewish tradition (Megilloth Taanith, Sedar Olam, Sifra, Sifre, &c.), present them in a systematic form, submit them to a searching criticism, and compare them with the notices contained in the works of Josephus, Eusebius, St Jerome, and other writers sacred and profane." The present volume of M. Neubauer obtained the prize. In executing this work, he had no slight difficulties to contend with, in addition to those connected with his subject. There is no good manuscript of the Jerusalem Talmud, and consequently no trustworthy edition has been published. It, as well as that of Babylon, being entirely without index, it was necessary, besides studying the other Talmudical writings, to wade through these two enormous works, the information required being scattered throughout them without any system. The language also is difficult,—a mixture of Hebrew and Syriac, with a large infusion of foreign words. But his labours did not end here. The Talmuds supply very few exact geographical details of any kind. With regard to Palestine, we have only the passages which give the frontiers, seas, the physical divisions of Judæa, Galilee, and Peræa, together with the contemporary names of certain places mentioned in the Bible. There is one passage in which the boundaries of Babylon are described. Even in these chapters the Jewish doctors have by no means geography as such in view. It is only while laying down religious regulations applicable to different localities, that they give us these geographical notices; as, for instance, with reference to Palestine and Syria, while treating of offerings for the Temple and dues of the Levites; with regard to Babylon, while mentioning the district where Jews at least mixed with Pagans. The Talmuds do not therefore form a regular encyclopædia in which the different branches of science are classed in order. They are only dogmatic, or ceremonial (Halachah), or narrative (Haggadah), treatises in which other matter is incidentally introduced. Thus, it frequently happens that no information is given with reference to some very important town: no mention is made of the fortifications of Jerusalem; long periods of Jewish history are entirely omitted or mentioned only in passing. Except when a doctor is constrained to support his argument by the production of a fact or the mention of a locality, he makes no allusion to history or geography. Generally the names of doctors are accompanied by those of their birthplace, and thus many local names have been rescued from oblivion. Their identification, however, is often a matter of great difficulty, similarity of sound being all that a scholar has to guide him. The geographical details furnished by the Haggadah are not always to be trusted, as the writer will often play upon words and the names of places. In the absence, therefore, of more definite information, it is frequently necessary, as might be supposed, to have recourse to conjecture, in order to

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combine and make use of such materials as are available. M. Neubauer, therefore, offers his present volume, not as a finished work, but as a sketch to be hereafter filled in with the results of future research.

Following in the steps of Josephus, he has adopted four divisions of Palestine—Judæa, Samaria, Galilee, and Peræa. According to the Talmud, however, the second of these is not properly part of the land of Israel, but a belt of country separating Judæa from Galilee, and denominated the land of the Cutheans. He keeps also, as far as possible, to the distinction observed in the Talmud between mountain, plain, and valley. A special chapter is devoted to the names of places probably, though not certainly, situated in Palestine, followed by a summary of the results of his inquiries. So much was presented to the Academy. But, not content with this, M. Neubauer has in his second part collected together all the notices met with in the Talmud on countries beyond the boundaries of Palestine under the five heads of Syria, Asia Minor, Babylon, the rest of Asia, and finally Africa and Europe, on which last, however, very little information is forthcoming. The work is concluded with two appendices, on the various people mentioned in the Talmud, and on the frontiers of Palestine, as they are described in the Targum of Pseudo-Jonathan on the Pentateuch.

It might have been feared that the author, burdened with a multiplicity of details, many of them of the driest description, would have produced an extremely learned but utterly unreadable book. Happily, however, from his long residence in Paris, M. Neubauer has learnt to unite the easy grace of the French writer with the laborious research of the German. In addition to a clear and striking sketch of the whole domain of Talmudical literature, he has interpersed throughout his book several exceedingly interesting chapters, containing descriptions of scenery, anecdotes, proverbs, &c., gleaned in the course of his reading. We were particularly struck by his description of the famous plain of Sharon, and the curious information referring to it. The clay of the country, it seems, was of such inferior quality for building purposes that houses require to be rebuilt once, or even twice, in the course of seven years; the owners, consequently, in case of war, did not enjoy the privilege, allowed by the Mosaic law (Deut. xx. 5), to the builder of a new house, of being excused from service "lest he should die in battle, and another dedicate it." On the day of atonement, also, the High Priest, in his prayer for the people, added a special petition in behalf of the people of Sharon, "that they might not be buried alive by the fall of their houses."

One of the most satisfactory points established by M. Neubauer is the identification of Bettar with Bethshemesh in the country of the Philistines. Bettar was the famous stronghold of the Messiah Bar-Cocheba (or Coziba), which sustained a siege of three years and a half by the Romans in the time of Hadrian, and was at last captured A.D. 130. After disposing of the theories of Robinson and others, M. Neubauer proves that no other place but Bethshemesh corresponds to the descriptions of this last rallying-place of the Jews. According to the

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Jerusalem Talmud and Eusebius, it was about forty miles from the sea, yet not far from Jerusalem. It cannot have been, as M. Neubauer suggests, in the immediate proximity of a Roman garrison, otherwise the completion of its fortification would have been prevented; on the other hand, it must have been in the midst of a friendly population, whence it could draw its supplies; lastly, its natural position must have been sufficiently strong to render it capable of being held by the aid of hasty defences. His theory is borne out by Bethshemesh being twice rendered Bettar in the Septuagint (1 Samuel vi. 12, and 1 Chronicles vi. 39), and by a third passage (1 Samuel xiv. 47), where Philistine is translated by the same word. Interesting notices are also given of Yabneh and Lydda, important as the seats of Jewish schools in the interval between the capture of Jerusalem and the fall of Bar-Coziba, after which last event they, as well as the Sanhedrim, were removed to Galilee. Nor should the introductory chapters on Galilee and Samaria be overlooked, or the description of Babylon, the second home of the Jews after the loss of Jerusalem, which by its school eclipsed in time the fame of the older schools of Palestine.

In addition to Josephus, Eusebius, St Jerome, and other Fathers of the Church, M. Neubauer has made very full use of mediæval and modern works bearing on his subject; his notes, therefore, in which very frequent reference is made to the authorities he has consulted, will prove useful to students. Even in cases where, with all his labour and ingenuity, he has not been able to discover more than the name of the place without succeeding in fixing its locality, it will be a help to future explorers of the Holy Land to be able to supplement local tradition with this information, such as it is. We are pleased to observe that this volume forms only the first part of his *Etudes Talmudiques*, and shall be glad when his numerous occupations, of which not the least important is his present task of cataloguing the Hebrew manuscripts in the Bodleian library, will enable him to continue the subject further.

The Pope and the Ecumenical Council.

It is a significant fact, that the Pope's bull convening the Ecumenical Council does not invite sovereigns to sit in that legislative council. This omission becomes the more significant, when we remember the relations of the Romish Church to civil governments, and especially the origin and history of the general councils of the Church.

The first of these councils, that of Nice, was convened by the Emperor Constantine, in the year 325, and of the eighteen councils which the Roman Church recognise as general or ecumenical, eight

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were convened by the sole authority of the reigning emperors. In all the eighteen, the Catholic sovereigns have been represented. While there may be difference of opinion as to the reason of this change in the composition of the council, there can be no question that it is significant of a great change in the relation of the Church to civil government. Church and State are no longer one, and that one the Church. Since the day when Gregory VII. asserted and maintained the absolute supremacy of the bishop of Rome over all civil governments, the decline of the political power of Rome has gone on step by step, till she who could dethrone kings and emperors with a word, can only moan or scold in helpless rage at the progress of liberty in the world. The Pope does not accept, much less approve, anything that the world regards as progress. In this respect Rome never changes. Austria has grown too liberal for the Papacy. In his late *allocution* the Pope utters this complaint:—

"In fact, last December the Austrian government promulgated a most execrable law as a fundamental principle of authority. By this law is established liberty of opinion and of printing; freedom of faith, of conscience, and of doctrine: and to citizens of every form of worship is given the privilege to open institutions of education; and religious societies of every kind are recognised and made equal by the State."

But if the Pope does not recognise any change, nor accept any progress of religious liberty, he is compelled to see that civil governments have passed from his control. This action of the Pope says that there are no longer Catholic sovereigns upon whose faithfulness Rome can rely to endorse or enforce the decrees of the council. The *Univers*, the leading Catholic paper of the world, thus explains the significance of this omission:—

"It implies that there are no longer Catholic crowns—that is to say, that the order in which society has lived for the last thousand years no longer exists. What has been called the 'middle age' has come to an end. June 29th, 1868—the date of the promulgation of the bull 'Æterni Patris'—is the date of its death, of its last sigh. Another era begins. The Church and State are separated in fact, and both recognise it. Thus we can understand why the Pope has departed from the precedent of the Council of Trent, and has not summoned the representatives of the temporal authority. What place could they hold, and what part could they play, in a programme of the government of mind and morals? What could they venture to do for the object of the council, for the greater glory of God, for the integrity of faith, for the Christian education of youth—in a word, for the eternal salvation of men?"

Very true. What have civil governments to do with the dogmas of the Church, yet kings and emperors have shaped them since the days of Constantine. Rome only yields to the inevitable now, and leaves out of the council those whom she can no longer control.—*Providence Journal.*

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The Devil's Urim and Thummin.

"PLANCHETTE."

THOSE of our readers who have not already heard of the new "institution" called Planchette, will undoubtedly soon be gratified, or amused, or puzzled, as the case may be, by its appearance, as it is already offered for sale in several cities. It consists of a simple, oblong, or sometimes heart-shaped board, about eight inches long, by five to seven wide, and a quarter of an inch thick, supported on wheels or castors, on which it moves freely when touched, and has a soft pencil fastened into one end. The work of this pencil is the mystery of the whole. It is declared that when placed on a sheet of white paper, and lightly pressed by two persons for a few minutes, it will trace on the paper an answer, more or less intelligent or correct, to any question a third may propose. It is also asserted by some that the past and the future are equally revealed, and that distance creates no difficulty to this wonderful inanimate fortune-teller, matters passing on the other side of the world being as certainly made known as those in the same room. Marvellous stories are told of the supernatural powers of "Planchette" by its admirers,—such as making known the doings of friends in other hemispheres, and various other miraculous information, as is usually expected from mesmerism, spirit-rappings, and the like; while, on the other hand, some do not hesitate to pronounce it a base imposture, and to declare that, having followed all the directions minutely, they are unable to extract a word of any sort from the reticent machine. A writer in *Chambers's Journal* is especially severe upon what he calls the "three-legged impostor;" and, though acknowledging that marvellous tales were told him by two of his friends, who were eye-witnesses, one an accomplished lady, and the other a scholar of quickness and humour, and who, he thinks, certainly believed them to be true, yet disbelieves the whole of it, because he could never succeed in any such efforts at conversation.

It appears to be of French origin, its name signifying a little board, and it is known to French, Russian, and Spanish Courts. In England, one maker says he has sold four hundred and sixty-six Planchettes, besides sending several abroad. This maker declares that the wood must be good, hearty stuff, and well dried, but declines to give any other advice as to its construction. However, it is now conceded that they can be made by any ordinary carpenter; and we recently saw a very simple one in this city, made of a piece of cherry board, in the shape of a heart, the dimensions being as above, the two little castors being of brass, and placed under the broad end of the heart, while the pencil was placed at the point of the heart.

The author of a volume on Planchette, published in England, gives minute instructions for its use, by the observance of which he thinks most persons may in time become confidants of its mysteries. It is

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not maintained by any that all the answers given are true, or that any person, however successful he may be in its use, can put implicit reliance in its teachings. There are various theories as to this remarkable little companion, some maintaining that the influence is mesmeric, others that it is electricity, or some unknown connection between the brain or nervous system of the operator and the board so lightly touched by his fingers. There are some, of course, who will attribute it all to supernatural causes, and some who utterly refuse the least credence to any of the mysterious results affirmed.

THE COMTEAN SCHEME OF RELIGION WITHOUT A GOD.

(*From the Imperial Review.*)

"Most of our readers are aware that the great apostle of positivism, M. Comte, endeavoured in his later years to transform his philosophy into religion. Without abandoning his theoretical atheism, he was yet so impressed by the necessity felt by men for something to worship, that he became the founder of a new religion, the great peculiarity of which is that it is without a God. For the Divine Being he substituted the *Grand Etre* of a collective humanity, to whom or to which we ought to address our devotions. In the public celebrations of the Comtean religion prayer is to be addressed to the idea of collective human life—past, present, and future; and in private to individuals, either living or dead, but who must in all instances be women; for women, being the *sexe aimant*, represent the best attribute of humanity, that which ought to regulate all human life, nor can humanity be symbolised in any form but that of a woman. The objects of private adoration are the mother, the wife, and the daughter—representing severally the past, the present, and the future; and calling into active exercise the three social sentiments—veneration, attachment, and kindness. We need not enter into the details of the Comtean religion further than to explain that as humanity is the great object of adoration, so the good of humanity is the great motive to morality. To do unto others as we would they should do unto us is too low a standard of duty for M. Comte, and to love our neighbour as ourselves too selfish for his sublime creed. We must devote ourselves to the service of the human race, loving others far more than ourselves, for indeed we must not love ourselves at all. This religion without a God is regarded by Mr Mill, not only with approval, but its claims are advocated by him with enthusiasm. 'Though conscious,' he says in his book on 'Auguste Comte and Positivism,' 'of being in an extremely small minority, we venture to think that a religion may exist without belief in a God, and that a religion without a God may be, even to Christians, an instructive and profitable object of contemplation. . . . It has been said that whoever believes in "the infinite nature of duty,"

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if even he believes on nothing else, is religious. M. Comte believes in what is meant by the infinite nature of duty, but he refers the obligative of duty, as well as all sentiments of devotion, to a concrete object, at once ideal and real—the human race, conceived as a continuous whole, including the past, the present, and the future.' Mr Mill proceeds to show the central idea of M. Comte's scheme satisfies the idea of a religion, and supplies adequate sanctions and motives to the discharge of highest duty. And although he, of course, disowns the ludicrous details that Comte developed as the conditions of his *cultus*, he sufficiently adopts and approves the central thought of the system, as to make it evident that he regards this religion without a God as quite as good as, if not a complete substitute for, Christianity itself. He holds 'not only that M. Comte was justified in the attempt to develop his philosophy into a religion, and had realised the conditions of one, but that all other religions are made better in proportion as, in their practical result, they are brought to coincide with that which he aimed at constructing.'"

Moabitish Antiquities.

A LETTER from Jerusalem, published in the *Journal Official*, gives the following account of a remarkable archæological discovery made by M. Clermont Ganneau, dragoman to the Consulate of France in that city. The object is "a great block of basalt found to the eastward of the Dead Sea, in the territory of the ancient Moabites. Upon this block is engraved an inscription, some thirty lines in length, in Phœnician characters, commencing with these words, 'I, Mesa, son of Chamos.' Mesa was a Moabitish king, who is mentioned in the Bible, and contemporary with the prophet Elisha, with Jehosaphat, king of Judea, and Achab, Ochozias, and Joram, kings of Israel. The 3d and 4th chapters of the second book of Kings give a detailed recital of the campaign undertaken in concert by Joram and Jehosaphat against Mesa, king of Moab. The inscription upon the stone also refers to the struggle of Mesa against the king of Israel, and enumerates the towns built and the temples erected by Mesa, and dedicated by him to the national deity of the Moabites, Chamos. The age of this monument is determined by the agreement of its statements with Jewish history; it dates nine centuries before the Christian era, and is nearly a century later than the reign of Solomon. It is nearly two centuries earlier than the famous sarcophagus of Echmonnazar, king of Sidon. The Phœnician characters of the inscription present some archaic features not to be found in the same degree in any of the Phœnician monuments hitherto known. The inscription, however, is decipherable with almost absolute certainty, as each word is separated by a point, and all the sentences are divided by vertical lines. The language is, with some slight orthographic variations, pure

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Hebrew. This valuable inscription, which enables us to bring a document contemporary with the events to which it refers into relation with the historical recitals of the Bible, has been forwarded by M. Clermont Ganneau to the Académie des Inscriptions, together with a dissertation which will be immediately published."

Tennysonian Teaching.

The "other poems" consist chiefly of reprints, and we must pass them by; but, as there are numbers to whom Mr Tennyson is not only a poet but an inspired philosopher and divine, we feel it our duty to enter a caveat against his teaching. Doubtless, there is much in his writings that is patient of a Christian interpretation, but at bottom it is clear he is a sheer Pantheist. Here, for instance, is a little—shall we say doggerel—poem which puts the matter beyond dispute:—

> "Flower in the crannied wall,
> I pluck you out of the crannies:—
> Hold you here, root and all, in my hand,
> Little flower; but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is."

If this means anything, it is an assertion that the vital principle in a plant is identical with the human soul and the Divine Essence.

In another poem, called "The Higher Pantheism," we find the following, addressed to the soul:—

> "Earth, these solid stars, this weight of body and limb,
> Are they not sign and symbol of thy division from Him?
> Dark is the world to thee: thyself art the reason why,
> For is He not all, but thou that hast power to feel 'I am I?'"

Further on we find him asserting that

> "'God is law,' say the wise, and that
> 'Law is God,' say some: 'no God at all,' says the fool."

Mr Tennyson may call this the *Higher* Pantheism if he pleases; but there is no high or low in the matter. Unless we confess God to be the All-Ruler, the Maker of heaven and earth, and of things visible and invisible, our faith is no more than Deism, and Deism is, after all, worse than idolatry—it is practically Atheism. So, too, we do not think that there is much in Mr Tennyson's social philosophy. It simply means the glorification of force. A modern Arthur would be a Sir Peter Laurie *in excelsis*—a minister wielding a tremendous and a staunch majority, who should put down by the strong hand all thieves, beggars, ribalds, cheats, and seducers. We should like to see such a ruler, but we might as well cry for the moon. Mr Tennyson himself will certainly not help to bring in his hero; for the prophet who is to do any good must prophecy in sackcloth, or, at least, in a raiment of camel's hair. Nobody will ever be a power in the State that sells his testimony in dainty little

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volumes at seven shillings a-piece. The message of such a man is for the refined few who do not need it, and not for the great homely ignorant masses who do. Mr Tennyson, therefore, must not expect to be ever more than a writer of very choice and very much admired verse.—*Church Times.*

Poetry.

PSALM CXXXVI.

Thanks to Jehovah! It is good;
  Because for ever is His love.

Thanks to the God of gods give ye;
  Because for ever is His love.

Thanks to the Lord of lords give ye;
  Because for ever is His love.

To Him who only doth great signs;
  Because for ever is His love.

Who in His wisdom made the heavens;
  Because for ever is His love.

Who from them brought His Israel out;
  Because for ever is His love.

With mighty hand and outstretch'd arm;
  Because for ever is His love.

To Him who parted the Red Sea;
  Because for ever is His love.

Who through the midst made Israel pass;
  Because for ever is His love.

Who Pharaoh and his host o'erthrew;
  Because for ever is His love.

Who through the waste His people led;
  Because for ever is His love.

To Him who mighty kings destroy'd;
  Because for ever is His love.

To Him who slew renownèd kings;
  Because for ever is His love.

Sihon, the king of Amorites;
  Because for ever is His love.

Who Og the king of Bashan slew;
  Because for ever is His love.

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Who gave their land for heritage
  Because for ever is His love.

A heritage to Israel;
  Because for ever is His love.

Who in our lowness thought on us;
  Because for ever is His love.

The sun who made to rule by day;
  Because for ever is His love.

The moon and stars to rule by night;
  Because for ever is His love.

Who Egypt in their first-born smote;
  Because for ever is His love.

Who o'er the waters spread the earth;
  Because for ever is His love.

To Him who made the lights so great;
  Because for ever is His love.

Who from our foes hath us redeem'd;
  Because for ever is His love.

Who to all flesh supplieth food;
  Because for ever is His love.

Give thanks unto the God of heaven;
  Because for ever is His love.

Some Communications stand over for want of room.

NOTICE.

All readers of this Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

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THE QUARTERLY

JOURNAL OF PROPHECY.

JULY 1870.

Art. I.—THE JEW.

Let us speak reverently of the Jew. Let us not misjudge him by present appearances. He is not what he once was, nor what he yet shall be.

Let us speak reverently of the Jew. We have much cause to do so. What though all Christendom, both of the East and West, has for nearly eighteen centuries treated him as the off-scouring of the race? What though Mohammed has taught his followers to revile and persecute the sons of Abraham? What though one Roman emperor after another sought to exterminate them as thorns and briars? What though Cicero speaks sneeringly of Jewish gold (aurum Judaicum), and tells us that "their religious rites were at variance with the splendour of the Roman empire?" and Horace, of the credulity of the Jew Apella and of the circumcised Jews? and Petronius, of their worship of a "porcinum numen"—a swine divinity, and their bondage to Sabbath-fasts? Pliny, of the Jews as a nation famous for its contempt of the gods (gens contumelia numinum insignis)? Martial, of the recutitorum Judæorum—the circumcised Jews? Juvenal, of them as traffickers in dreams, worshippers of the clouds, contemners of the Roman laws? Tacitus, of their stubborn superstition and unbridled lust? What though our own great poet has caricatured the nation, and called the Jew a villain with a smiling cheek,—and made one of the ingredients of his hellish caldron to be the "liver of a blaspheming Jew?" What though he has been the scorn-

ful theme of the ballad-monger as the devourer of Christian flesh? What though he is to this day a wanderer, a sufferer, an outcast? What though he inhabit the narrow Juden-Strasse of Frankfort, or the Old Jewry of London, or the poor Zion-quarter of Jerusalem, or be pent up in the Ghetto of Rome?

Nay, what though he may have a grasping hand, and a soul shut up against the world,—a world that has done nothing but wrong and revile him? What though he may inherit the crookedness of his father Jacob, instead of the nobility of Abraham, or the simple gentleness of Isaac?

Still let us speak reverently of the Jew,—if not for what he is, at least for what he was, and what he shall be, when the Redeemer shall come to Zion and turn away ungodliness from Jacob.

In him we see the development of God's great purpose as to the woman's seed, the representative of a long line of kings and prophets, the kinsman of Him who is the Word made flesh. It was a Jew who sat on one of the most exalted of the thrones of earth; it is a Jew that now sits upon the throne of heaven. It was a Jew who wrought such miracles once on our earth, and spoke such gracious words. It was a Jew who said, "Come unto me and I will give you rest;" and a Jew who said, "Behold I come quickly, and my reward is with me." It was Jewish blood that was shed on Calvary; it was a Jew who bore our sins in His own body on the tree. It was a Jew who died, and was buried, and rose again. It is a Jew who now liveth to intercede for us, who is to come in glory and majesty as earthly judge and monarch. It is a Jew who is our Prophet, our Priest, our King.

Let us, then, speak reverently of the Jew, whatever his present degradation may be. Just as we tread reverently the level platform of Moriah, where once stood the holy house where Jehovah was worshipped; so let us tread the ground where *they* dwell whose are the adoption, and the glory, and the covenants, and of whom, as concerning the flesh, Christ came. That temple hill is not what it was. The beautiful house is gone, and not one stone left upon another. The seventeen sieges of Jerusalem, like so many storms rolling the waves of every sea over it, have left few memorials of old magnificence. The Mosque of the Moslem covers the spot of the altar of burnt-offering; the foot of the Moslem defiles the sacred courts; the Muezzin, from the neighbouring minaret, screams out the name of Allah, instead of Jehovah; and the Koran is chanted instead of the Psalms of David. But still the ground is felt to be sacred; the bare rock on which you tread is not common rock; the massive stones

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built here and there into the wall are witnesses of other days; and the whole scene gathers round it such associations as, in spite of rubbish, and desolation, and ruin, and pollution, fill you irresistibly with awe. The Moslem fabulists tell you that the stones of which their mosque is built still retain the odour of the musk in which they were originally steeped; but there is a holier fragrance there, transporting you back to yet older times, and recalling not only David and Solomon, but Him who said, "Destroy this temple, and in three days I will raise it up again." The same Moslem fabulists will tell you of, or show you, the imprint of their prophet's foot upon the sacred rock; but there are, to you, visible everywhere, I may say, the imprints of a holier footstep, that of Him who, somewhere on that very piece of flat rock where you are now walking, stood and cried in the last and great day of the feast, "If any man thirst, let him come unto me and drink."

So is it with the Jew,—I mean the whole Jewish nation. There are ineffaceable memories connected with them, which will ever, to any one who believes the Bible, prevent them from being contemned; nay, will cast around them a nobility and a dignity which no other nation has possessed or can attain to. To Him in whose purposes they occupy so large a space, they are still "beloved for their fathers' sake." Of them, as concerning the flesh, Christ came, who is over all, God blessed for ever.

Let us speak with compassion, as well as reverence, of the Jew. The heaviest burden that ever rested on a nation now weighs him down; the sorest curse that ever smote a people, great or small, is now smiting him.

> "He has the primal, eldest curse on him,
> A brother's murder."

He is Cain all over,—in guilt, in remorse, in condition,—a fugitive and a vagabond on the earth. His is a history for the last eighteen centuries altogether unparalleled, for scattering and persecution and contempt. It has been an underground history, unnoticed in the world's annals; but, judging from the glimpses we have got of it, it has been one of weariness, silent terror, broken-heartedness, and martyrdom; yet, also, of grandeur and romance, passing anything the world has recorded of any of its mightiest nations. But that which excites in us the profoundest pity is that very thing which we find such difficulty in comprehending,—their stubborn unbelief. Not unbelief of God, or of revelation, or of miracle, in the general sense, but unbelief of that special fact for which their belief of

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these other things should have specially prepared them,—unbelief of Jesus of Nazareth as the dead and risen Christ. It seems as if they had lost the power of believing anything that has happened these eighteen hundred years. We read the touching incident regarding a group of some of our own emigrants, that sitting one day somewhere on the Canadian seaboard, they fell into talk as to their own past sorrows, endeavouring to ascertain which of them had suffered the heaviest loss during their past years. One told of his whole substance, entrusted to one vessel, having perished in the ocean; another, of an only and beloved daughter recently laid in the grave; another, of a son breaking loose from restraint and plunging, like the prodigal, into the wickedness of a great city. It was agreed that these were sore afflictions; and it was wondered whether any could produce sorer. One who had hitherto kept silent now spoke. "Yes; I can tell of something sadder than all these," he said; "a believing heart has gone from me." There followed deep silence at these words; and when the little group of exiles spoke again, they agreed that the last was the heaviest sorrow, that there was no calamity like it. So it is truly with Israel, though they will not own it. A believing heart has gone from them. And what greater calamity could overwhelm a nation? May they not, then, well be the objects of our profoundest compassion? True, they did it themselves. They not only rejected the light, but quenched their seeing faculty; not only cut down the olive, but sowed the soil with salt;—

> "Like the base Judean, threw a pearl away
> Richer than all his tribe."

But that alters not the sadness of their condition, as a people encircled, beyond all others, with truth, but without a heart to receive it; set down at a princely feast, yet without an appetite for one of its dainties; the heart of faith quite gone, and in its place the evil heart of unbelief in full vigour of stubbornness.

Yet here, are they not, as elsewhere, a self-contradiction? They believe far more than all others; they believe far less than all others. As they have a large amount of history of which no one beyond a Jew knows anything, and are wretchedly ignorant of that which all others know; so have they a larger amount of faith, along with a larger stock of unbelief, than any nation besides. The truth is, Jewish faith was stereotyped eighteen hundred years ago. It seems incapable of addition or growth. It presents a greater amount of resistance to new truth than even the superstition of Rome. It rejects every

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theory of development; it refuses either to retrograde or to advance. It parts with nothing; it takes on nothing. It has isolated itself not from one age, but from every age; not from one philosophy or one creed, but from every philosophy and every creed. It looks as if prepared to receive anything that is true—the most receptive and manly of all faiths, for it professes to listen to the voice of God, and has accepted the larger half of a Divine revelation; yet there it stands,—motionless, inert, frozen, since the fatal ninth of Ab, when the temple fell and the nation was scattered, or since the school of Tiberias, like the Council of Trent, proclaimed Judaism a fixture. Philosophy is inquisitive, and speculates; rationalism is flexible, and prefers negations; theology is thoughtful and learns; but, Jewish faith, or unbelief (call it either or both), unlike any of these, refuses either to learn or to unlearn. It is stationary or conservative, in the evil sense; not as opposing unlicensed and reckless progress, but as rejecting everything that was not believed in the days of Gamaliel, or at least in the age of Maimonides, or Nittai, the Arbelite. If inflexibility were always goodness, we might honour Judaism. If it were wisdom, or strength, or martyr-constancy, we might defer to it. But if it be merely what Scripture calls stiff-neckedness, then, however deep our pity for the unbeliever, his unbelief is not entitled to the deference which the unbelief of open-hearted inquiry cannot but call forth.

But the *conscience* of a Jew may sometimes be reached even when his faith is immovable. We remember when once conversing with the Karaite Rabbi in Jerusalem, we appealed to this Jewish conscience, and were listened to with solemnity. We said to him, "How do you approach God?"—"By prayer," he said. "But," we said, "your fathers were not allowed to approach God without blood; do you expect to be listened to? —"Yes," he said, "for God is merciful." "So He was in the days of your fathers; yet He would not accept them without blood; and if He would not without this accept Moses or David, do you think He will receive you?" He was silent, and thanked us. He saw our meaning, and did not attempt further reply. The questions had touched his conscience, though they had not shaken his unbelief.

It was the *conscience* of His people that God sought so specially to educate. It was for the purgation of a conscience, thus divinely educated, that the whole Levitical ceremonial was provided. It was to the conscience of the sinner that the blood so specially appealed, as the one thing which could reach and pacify it. It was to the conscience of the nation that Peter

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appealed in his first sermon in Jerusalem, under which the three thousand were pricked to the heart. It is to this same conscience that the divine appeal is to be made in the latter day, when they shall look to Him whom they have pierced, and mourn; and when, not in tens or hundreds, but in tens of thousands, they shall abjure their ancient unbelief, and return to their more ancient faith,—the faith of Him who saw the day of Christ afar off and was glad.

We shall find that we have much to do with the conscience of Israel when meeting, even at this day, with one of Israel's sons, callous as we may find him, steeped in Jewish, or still worse, in Gentile unbelief, laden with thick clay of the world, blinded with the love of gold. Let us try his conscience, and see if we cannot call forth some response from it. Son of Abraham, dost thou know the God of Abraham? Has thy soul found rest in Him as thy portion and thy gladness, even as Abraham's found rest? Thou man of the wandering foot and weary breast, of the troubled conscience and the heavy heart, dost thou know anything of the blessedness of what David sung when he said, "Blessed is the man whose transgression is forgiven and whose sin is covered?" Member of the scattered nation, canst thou tell us, or canst thou tell thyself, why it is that for eighteen centuries thou hast been an outcast, without a city, a temple, a home? Such thou mayest say is the fate of nations; but was there ever a fate like this of thine? What if it be for thy sins that thou wanderest? And what if it really be, as the Nazarenes tell thee, because once, in Jerusalem, thy fathers shouted, His blood be on us and on our children?

It may be found now, as it will be found erelong, that it was not for nothing that God took such pains to educate the *conscience* of the nation.

I am one of those who believe in Israel's restoration and conversion; who receive it as a future certainty, that all Israel shall be gathered, and that all Israel shall be saved. As I believe in Israel's present degradation, so do I believe in Israel's coming glory and pre-eminence. I believe that God's purpose regarding our world can only be understood by understanding God's purpose as to Israel. I believe that all human calculations as to earth's future, whether political or scientific, or philosophical or religious, must be failures, if not taking for their data or basis God's great purpose regarding the latter-day standing of Israel. I believe that it is not possible to enter into God's mind regarding the destiny of man, without taking as our key or our guide His mind regarding the ancient nation—that nation whose history, so far from being ended, or

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nearly ended, is only about to begin. And if any one superciliously ask, What can the Jews have to do with the world's history?—may we not correctly philosophise on that coming history, and take the bearing of the world's course, leaving Israel out of consideration altogether? We say, nay; but, O man, who art thou that repliest against God? Art thou the framer of earth's strange annals, either past or future? Art thou the creator of those events which make up these annals, or the producer of those latent springs or seeds out of which these arise?

He only to whom the future belongs can reveal it. He only can announce the principles on which that future is to be developed. And if He has set Israel as the great nation of the future, and Jerusalem as the great metropolis of earth, who are we, that, with our philosophy or science, we should set aside the divine arrangements, and substitute for them a theory of man? Human guesses of the future are the most uncertain of all uncertainties; and human hopes, built upon these guesses, are sure to turn out the most disappointing, if not the most disastrous, of all failures.

I believe that the sons of Abraham are to re-inherit Palestine, and that the forfeited fertility will yet return to that land; that the wilderness and the solitary place shall be glad for them, and that the desert will rejoice and blossom as the rose. I believe that, meanwhile, Israel shall not only be wanderers, but that everywhere only a remnant, a small remnant, shall be saved; and that it is for the gathering in of this remnant that our missionaries go forth. I believe that these times of ours (as also all the times of the four monarchies) are the times of the Gentiles; and that Jerusalem and Israel shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled. I believe that, with the filling up of these times of Gentile pre-eminence, and the completion of what the apostle calls the fulness of the Gentiles, will be the signal for the judgments which are to usher in the crisis of earth's history, the deliverance of Israel, and the long-expected kingdom.

How the Jew, so long in abeyance, shall resume pre-eminence, I know not; but that he shall do so, seems written plainly enough in the prophetic Word. How Jewish history shall once more emerge into its old place of grandeur and miracle, and how it shall unwind from itself the bright future of all nations, I know not. But so is it fore-written, "What shall the reconciling of them be, but life from the dead?" "Israel shall blossom and bud, and fill the face of the world with fruit."

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This is the day of the election; the age of the glory follows; and He that shall come will come, and will not tarry. Our work concerns this remnant, according to the election of grace. Of it we are to be the in-gatherers. We know not what its numbers are, whether tens, or hundreds, or thousands; but numbers do not determine duty, nor is the certainty of large success the proper and Scriptural stimulus to labour for Christ. Our desire is, that the Word of the Lord should be magnified; our spring of action and courage is Jehovah's purpose; our quickening motive, the constraining love of Christ; our irrepressible urgency is that of the apostle, when he said, "I am debtor to the Jew and to the Greek. Necessity is laid upon me; yea, woe is unto me if I preach not the gospel;" and our sustaining hope is that of the same apostle, "If that, by all means, I might save some."

To those who object to such a view as a paralysis of missionary action, who would present nothing else than the conversion of all Israel and of all the world as the legitimate and indispensible motive to the missionary, we can only answer —(1.) That Scripture nowhere announces such a motive; (2.) That the apostles nowhere are represented as acting on such a motive; (3.) That such a motive can only operate in conjunction with an Arminian theology. The doctrine of a divine wish to save *all*, without a divine purpose to save *any*, may produce a fervent enthusiasm; but is this as truly efficacious as the doctrine of a definite purpose, which we, as God's workmen, are sent to carry out, with the certainty of success, up to the measure of that which this purpose defines? And then, if we come to ascertain that Calvinism, not Arminianism, is the truth of God—that God has a purpose, regarding both Jew and Gentile, which must be carried out, irrespective of our schemes and wishes—that our true position is that of servants carrying out their master's will, and doing the precise work to which he has called them, and not some scheme of their own benevolence—and that our true honour and dignity consist in our being thus employed to evolve a divine purpose, whether that purpose seems the best in our eyes or not, shall we not feel that much of our supposed missionary zeal and fire has been unreal and earthly, not because in itself sinful, but because not kindled at the heavenly fire, and not sustained by the consciousness that we were acting out a purpose of God?

What we need as the true stimulus to missionary action, and the true power of missionary endurance and bravery, is not the Arminian dogma of an aimless universal benevolence, but the Calvinistic recognition of an irresistible divine purpose. It is

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this that must form the basis of our working plans, our missionary directory, our incentive to missionary enterprise, our consolation under failure, and resistance, and reproach.

If, indeed, the work of missions be merely one of the many schemes of human benevolence, like that of a society for clothing the naked or feeding the hungry, there might be felt to be a necessity for a belief in universal and immediate success. If Jewish or Gentile unbelief and alienation from God were things which could be reached by moral suasion and human warmth; if men's souls were within our reach as completely as their bodies, then God's definite purpose as to salvation would be of little moment. But if the estrangement of humanity from God be a thing quite beyond man and man's argument or eloquence; if the resistance of a human will be a thing of almost inconceivable potency, and if the subjugation of that will require the direct forth-putting of Omnipotence, such as that which created heaven and earth, then God's purpose is the first and last thing to be considered in going forth to deal either with Jew or Gentile. Other considerations may light up a false fire and produce a fair-seeming zeal, but only the knowledge of a divine purpose can bring a man into a right missionary position, fill him with missionary devotedness, and nerve him in the hour of disappointment or discomfiture. "Even so, Father, for so it seemed good in thy sight," was the truth on which the Son of God rested in the day of Israel's first rejection of His word; and it is just on such a truth as this,—a truth that lifts the divine purpose into its true place,—that each of us, whether minister or missionary, must rest in the day of apparent failure. The Pauline, or if you like, the Calvinistic scheme, which connects all work for God with a definite purpose, and not with an indefinite wish, is that which alone can make us either comfortable or successful. Armed with this divine purpose, we feel ourselves invincible; nay, we are assured of being victorious. Having ascertained God's purpose, and adopted it as the basis of our operations, we feel that we are in sympathy with God while working for Him. And it is this sympathy, this oneness of mind with God, that cheers us and sustains. He ever wins who sides with God. We shall thus be better fitted for enduring hardness, for "spending and being spent,"—that is, for expending ourselves till all that is in us is expended.

Nor will this cool our love to the lost, whether Jew or Gentile. We shall not love any sinner the less because we have come to be in sympathy with Him who so loved the world as to give His Son, or in sympathy with Him, who, just when most

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realising the divine purpose regarding Jerusalem, wept over the impenitent city.

In our missions to the Jews, then, we have specially to do with a divine purpose—a purpose respecting their present and their future. Let us arm ourselves with this in all our efforts. It will tell us what God expects of us, and what He does not expect of us. By so doing, it will disburden us of all false ideas of responsibility, and will animate us with the true and the divine; it will be to us at once shield, and battle-axe, and sword. With that sword we shall be in a condition to deliver our truest and most telling blows against Jewish unbelief.

We remember, when in Jerusalem, examining one of the really genuine relics in the Church of the Holy Sepulchre—Godfrey's crusading sword and gilded spurs. An officer who was with us, took the former up, scrutinised it, made with it every variety of movement and stroke. Having done so, he pronounced it a first-rate sword. I asked him his reason; he said, because it is so admirably adjusted and balanced, that the weight of the stroke falls always towards the point. Thus is it with the sword of the Spirit, and with those parts of it not least which embody the divine purpose. There we find a sword tempered and adjusted to deliver always a true stroke in the most effective of all ways. Let us wield it as those who know this, and who have confidence in the edge and force of that divine weapon, which is "quick and powerful, sharper than any two-edged sword." It is thus that we shall win battles for our great King and Captain.

Let us have faith in God; not in self, or in intellect, but in God. Let us have confidence in His Word; not in science, or philosophy, or eloquence, or human dialectics, but in the mighty Word. Let us "not be ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth." Thus let us deal with Jew or Gentile; but let us deal in earnest, as men who feel that life and death are in every word they utter.

I may not, in all that I have said, command your sympathies; but let me at least crave your attention. I have not advanced anything at random, or without the fullest conviction that what I have said is true; "I believed, therefore have I spoken." It becomes every one to search the Scriptures whether these things are so.

I believe that the days are evil; and that evil men and seducers shall wax worse and worse, deceiving and being deceived. I believe that Satan is now working, not only as the prince of darkness, but as an angel of light. clothing himself

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with all the attractions of natural goodness, natural wisdom, natural liberty, to deceive, if it were possible, the very elect. I believe that he is now undermining the foundations by discrediting the Bible; that he is lifting his axe against the Cross to hew it down; that his arguments, eloquently enforced, are all pointed against the Anointed of the Father, the Christ of God. And I am persuaded that nothing but the power of the indwelling Spirit will enable us to withstand the wiles or the strokes which he is directing against the Church. And I believe that, if he cannot persuade us to let God's work alone, he will put into our hands false weapons, under the pretext of giving us one more suitable to the age. And hence the necessity for ascertaining both what is the work to be done and how we are to do it, lest perhaps we may be found to be misapprehending our real work, or at least attempting to do God's work in man's way and with man's appliances, not remembering the terrible words, "Cursed is the man that trusteth in man."

There is much work to be done, both among Gentile and Jew. Let us do that work as apostles did. We have the same weapons and the same divine power; the same promise, the same gospel, and the same Almighty Spirit; and what is the whole array of Gentile or Jewish unbelief when assailed by these. We have a sword to strike or to fence with which the world knows not of. We have a power for wielding that sword which the world knows not of. Let us do justice to that sword and to that power. *Then* we cannot fail: we *must* succeed.

Life lies before us, longer or shorter, as may please its Giver. Let it not be a wasted one; let it be useful. Our first concern is no doubt with ourselves. We must know the Christ we speak of; we must taste His love; we must clasp the Cross. Let us not preach an unknown Christ; nor plead the cause of an unknown God. It is in the consciousness of personal reconciliation that we are to preach the everlasting gospel, in the spirit of Him who said, "He hath reconciled us to Himself, and hath committed to us the word of reconciliation." We are told of the modern Jews in some places, that they point to the Christian as "the man who says he has a redeemer." Let this be a true name for us; and in the strength of the name let us plead with others; let us plead with Israel, till they also shall say, "I know that my Redeemer liveth."

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Art. II.—THE SECOND EPISTLE TO THE THESSALONIANS.

Introduction.

This Epistle was written by the Apostle from Corinth (Acts xviii. 1-11), probably soon after the First Epistle. It was occasioned by spurious letters (chap. ii. 2), and certain false reports (chap. iii. 11). As to the former (1 Thess. iv. 13), new and erroneous views regarding the coming of Christ had been introduced into this Church, and the Apostle found it needful to express himself more definitely on this important doctrine. One main point of this Epistle consists in an exhortation to be *ever ready* for the coming of the Lord.

Chapter i. The Apostle offers thanks to God for their growth in faith and love, and prays that they may be in a right state of mind, so that Christ may be honoured and glorified in them, and they through Him, at His coming. Before Christ's coming, however, he informs them they will have to look for the revelation of "the man of sin," the Antichrist (chap. ii.).

The design of the Apostle in writing this Epistle was—

1. To *comfort* this Church amidst their persecutions and sufferings, by the certainty of a glorious reward at the coming of the Lord.

2. To *instruct* them, regarding the actual coming of Christ, against the erroneous notion, as if the day of the Lord were at hand (or rather "had set in"), and to point out to them the prior revelation of the Antichrist.

3. To *remind* them of their state of grace and safety (chap. ii. 13; chap. iii. 5); and

4. To *direct* them in their conduct, with reference to those brethren that walked disorderly.

This Epistle, therefore, is of the utmost importance in our days, when we witness such a fearful "falling away" (Gr. *ἀποστασία*) from "the faith which was once delivered to the saints" (Jude v. 3); so that the great personal Antichrist cannot be far off. And, according to St. Paul's prophetic description of his character, he will be easily recognised. However, we are made acquainted, not only with the revelation of the Antichrist, but also with the fearful judgment which will overtake him at the coming of our Lord (Rev. xix. 11-20). Those who deny a personal Antichrist, and consider him as a collective person or a system-opposing Christ, are in danger of confounding him with the apostasy, and the last real Antichrist's appearing with that of Christ himself. For he will appear at first under a very plausible character.

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Chapter I.

I. Joy about the spiritual growth of the Thessalonians, and prospective comfort in their tribulations (ver. 1-10).

General Remarks.

This Church at Thessalonica was suffering under cruel persecution, inflicted on them by their heathen neighbours, and probably by their own heathen relations, as is generally the case in heathen lands now. They bore their sufferings manfully, judging from what the Apostle says of their faith and love. And how does he endeavour to comfort them? Even by directing them to the blessed prospect of the glorious appearing of Christ and His kingdom. This door of hope he opens before them, to encourage them in patience and faith, under all their persecutions and tribulations, to endure even unto the end.

It may be thought somewhat singular in the Apostle to employ an event so remote from those to whom he wrote for their comfort, as he could not expect them to live until the coming of the Lord. Besides, being but novices in the Christian religion, such a subject might have been considered as beyond their range of Christian experience, so as to make use of it as a motive of endurance under their accumulated sufferings. The Apostle was, however, of a different opinion. He taught these newly-converted Christians (chap. ii. 5) these truths, so much neglected by many at the present day, from the very beginning of his ministry among them; for, as we know, he was not suffered to continue many weeks at Thessalonica. Persecution drove him first to Berea, and thence to Athens.

This course of St Paul teaches us the duty to preach and teach this doctrine whenever and wherever an opportunity presents itself to us. This was the case in the primitive Christian Church, till ignorance and superstitious practices, and, in some instances, wild and unscriptural notions, expelled it from the regular course of teaching in the Church. However, thanks to our blessed Lord, He has put it into the hearts of many of His faithful servants, in these latter days, to bring this important subject forward again in their preaching and teaching. May the Lord increase the number of them a hundredfold!

However, whatever man's conduct may be, God's purpose will stand; it will be accomplished in due time. His Word will be fulfilled. "Heaven and earth will pass away; but not one jot or one tittle shall pass from the law, till all be fulfilled."

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We must make one more remark in these preliminary observations. From the circumstance that there is a judgment spoken of here, this and similar passages have been considered by many as applying to the last day of account.

But this is not the case. This Scripture has a direct reference to the second coming of our Lord, which the Thessalonians expected even in their days, as may be seen from both Epistles addressed to them. Likewise, the parallel passages refer to the same glorious event, as Matt. xxiv. 29-31; Luke xxi. 25-28. The last judgment seems to be distinctly spoken of in the New Testament, in Matt. xxv. 31-46; Rev. xx. 11-15. But naturally there will be a great similarity between the pre-millennial and post-millennial judgment. Similar, likewise, with the destruction of Jerusalem will be the destruction of Babylon and the Antichristian host (Rev. xiv. 8-11, 16-21, and xix. 13-21, &c.)

Verses 3-6. The Apostle, in his solicitude to comfort these persecuted Christians at Thessalonica, *first*, alludes to the great benefits which these tribulations had already conferred upon themselves, inasmuch as their faith in the Lord had grown, and their love towards each other abounded, and then tells them that his own thanksgiving on their behalf to God was excited thereby, and that other Churches, by being informed of their suffering so patiently, were greatly encouraged; *secondly*, he directs their attention to "the righteous judgment of God," who in due time would inquire into all their wrongs, inflicted on them by their cruel persecutors.

This commendation must have been a great comfort to this afflicted Church, coming from their equally persecuted father in Christ. Persecutions of the children of God are true indications of the nearness of the judgments of the Lord. The primitive Church was cruelly persecuted by the Roman emperors before the Empire was invaded by their barbarous northern neighbours. The Lord suffers these persecutions for the good of His own people, thereby to separate the precious from the vile, and to give the persecutors an opportunity to fill up the measure of their sins. The Church of Christ requires a thorough sifting in our days before she will be in a fit state to welcome Him with open arms at His glorious appearing and His kingdom; and she will have it by and by. The present apparently peaceful state may soon become one of utter confusion and disorder. There are elements of all kinds in readiness everywhere, fitted to throw the whole civilised world into a complete turmoil; and this state applies both to religion and politics. We cannot tell what the Lord will permit the un-

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godly council sitting at present at Rome to enact and to execute, before the measure of the sins of that mystery of iniquity will be filled up.

One thing is quite clear to him who does not take the opinion of the world, but the Word of God, for his sole guide and standard—that the Church is not in a prepared and fit state to welcome her blessed Lord. While one party says, "I am of Paul, and another, I am of Apollos, and again another, I am of Cephas," &c. &c., we certainly do not look much like a connected body of which Christ is the Head. Persecution, however, will have the desired effect of uniting those who in reality are one in the Lord, and those who are not so united, like the foolish virgins, will be shut out from the marriage of the Lamb.

Verses 7-10. In this passage St Paul endeavoured to encourage this Church by the actual coming of the Lord to *execute judgment upon His enemies*, and to *reward His own*. Those who caused them trouble should be "recompensed with tribulation," whilst they "who were troubled" should have, with the Apostle and his fellow-labourers, "rest" (Gr. ἄνεσις, like ἀνάψυξις, Acts iii. 19). The law of retaliation runs through the whole of the Sacred Scriptures. Every believer must experience more or less the truth, that "through much tribulation we must enter into the kingdom of God." And here we must observe well, that it is patient endurance that honours God, and which will be abundantly rewarded by Him. To endure, however, under long-continued and heavy tribulation, we require a well-grounded, realising faith, which will bring the eternal realities to our real apprehension. This faith the Christians at Thessalonica evidently possessed, which is shown by their longing desire for Christ's second coming. They believed that that event would not only terminate their sufferings, but confer on them eternal happiness and glory. The angels are the messengers of His power who will execute His behests on that occasion (Matt. xiii. 41; xxiv. 31).

Verse 8. Here the *manner* of the coming of our Lord is most graphically described. He is represented not merely as accompanied by the angels of His power, but encircled "with flaming fire." This fearful element, which will consume all the opposing powers setting themselves against Christ, will add an overwhelming lustre to the divine glory in which our Lord will appear. His enemies will be overawed by His majesty and power, as represented, Rev. vi. 15-17 (comp. Dan. vii. 9, &c., and Rev. xix. 12).

Now follows the *object* of Christ's coming—"taking ven-

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geance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." There are two classes mentioned here who will be obnoxious to His righteous judgment—*first*, "those that know not God;" *secondly*, "those that obey not the gospel of our Lord Jesus Christ." Under these two classes of men cannot be understood different nations, but certain individuals, answering the above characters, out of various nations and professing Christians of the earth. *The not knowing God* does not denote persons who have no knowledge of His existence; but it signifies those who have been made acquainted with the gospel, and have not accepted its overtures of mercy and love. The same applies to *the not obeying the gospel.* Every one who either *has heard it*, or *might have heard it*, of whatever nation or creed, and has wilfully and deliberately disobeyed and rejected it, is comprehended in this condemnation.

The last great Antichrist and his host of adherents, of whom the fore-mentioned form a part, will particularly be judged by the Lord at His second coming (comp. Is. lxvi. 15, 16; 2 Pet. iii. 7; Rev. xvi. 18-21).

Verse 9. In this verse the *nature* of the punishment is declared of the foregoing classes:—*ὅιτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον*—"They shall pay or incur punishment, destruction eternal, from the presence of the Lord, and from the glory of His power." This is the only passage in the New Testament of its kind, because *τὸ σκότος τὸ ἐξώτερον*, Matt. xxv. 30, is not nearly so strong. The word *ὄλεθρος* is only used by St. Paul, 1 Cor. v. 5; 1 Thess. v. 3.

This is indeed a contrast compared with the temporary suffering of the Christians!

The countenance of the Lord denotes His revealed, all-glorious majesty, which will be truly dreadful to those who fall under His righteous condemnation, which will consist in "an everlasting banishment from the presence of the Lord and the glory of His power." They will be able to endure neither the presence nor the glory. It is observed already in this life that the ungodly show a horror at the manifestation of God's power and majesty, even in thunder and lightning, in earthquakes, and such like; but what fear and terror will possess them when they shall have to meet Him in the character of the Almighty Sovereign of heaven and earth, and the Judge of quick and dead, about to fix their eternal destiny in darkness and despair! (comp. Isa. ii. 10-19; Rev. vi. 15-17).

Verse 10. What a reverse of this picture! "Jesus Christ shall come to be glorified in His saints":—His saints will come

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with Him (Jude v. 14; Rev. xix. 14; Zech. xiv. 5). His grace and power, by which they became what they are, will reflect glory on Himself, as well as on His saints; and apparently, in order to include every class of His saints, it is added, "And He shall come to be admired in *all* them that believe." Whether the Apostle meant us to understand a distinct class of believers in the last member of this sentence from the saints mentioned in the first, does appear doubtful. We simply notice it as a hint for further inquiry. His saints and believers now admire Him, and long to see Him; but by and by He will be glorified in them and admired in them before an assembly of men and angels. The last clause of this verse might be rendered, "In that day" (when Christ will appear it will be fully manifested) "that our testimony among you was believed."

Verses 11, 12. Here follows St Paul's prayer for the Thessalonians, in which he entreats the Lord that He would sustain them in their life of faith, and perfect it, in order to become an honour and glory to Him (ver. 12) at His appearing. He pleads on their behalf that they might become worthy of God's calling, or rather that God would vouchsafe them the worthiness, "and fulfil all the good pleasure of His goodness" in them; "that the name of our Lord Jesus Christ may be glorified in them, and they in Him," especially in their inner life ("ἐν ὑμῖν"—by Christ's dwelling in their hearts, "καὶ ὑμεῖς ἐν αὐτῷ—and they in Him," implies a reciprocity), and this "according to the grace of our God, and the Lord Jesus Christ." Christ is glorified in His saints when they, amidst suffering, patiently follow Him, and commend Him to the salvation of others (1 Pet. iv. 12, 13); and the saints are glorified in Christ by His granting them grace and strength to exhibit His divine life, and to make them partakers of His glory at His second coming.

Chapter II.

I. Warning against a precipitate expectation of the coming of Christ. Statement of particular occurrences preceding that event (ver. 1-12). The Thessalonians, who need not to fear the judgment, are exhorted to remain faithful (ver. 13-17).

General Remarks.

Many of the Thessalonians seem to have expected that, in the coming kingdom of Christ, all believers would live much in the way as we now proceed, only in a far more prosperous and peaceful state, in consequence of all men being Christians then. And moreover, as many believers at present, they over-

looked the necessity of the hot conflict in the Church, foretold already by the Old Testament prophets as needful for the trial, purification, and fitting of those who should participate in the coming kingdom of Christ.

The Apostle declares now, prophetically, that there would precede the coming of Christ a great apostasy, or "falling away from the faith" once delivered to the saints, and that there would arise a great spiritual power *in* the Church of Christ, which would exalt itself above God himself (1 John ii. 18-22).

In its incipient state, this power existed already in the days of the Apostles (1 John iv. 1-3). Afterwards, the fearful apostasy of Popery was added, and the spiritual tyranny retained the supremacy (ver. 3, 4); till at last there will proceed out of this mystery of iniquity the veritable, personal Antichrist, "the man of sin," or "the beast out of the bottomless pit," who will be the very incarnation of sin, and concentrate in himself all the wickedness of those that went before him (see ver. 3, 4, and Rev. xiii. 2, etc.). This monster of iniquity Jesus Christ himself will appear to destroy (ver. 8-10; Rev. xix. 20). For further description of this lawless one, we would refer the reader to Dan. vii. 8-11, 20-25; xi. 36-45; Rev. xiii., xvii., and xix.; and 1 John ii. 18-22.

Verse 1. The Apostle had heard of erroneous views having crept into this Church regarding the *nearness* of "the coming of our Lord Jesus Christ," whereby disorderly practices were occasioned among them (chap. iii. 11); wherefore he wrote this Epistle to give them instruction in reference to this point.

"Now we beseech you, brethren," etc.—rather—"in reference to the coming of our Lord Jesus Christ" (ὑπὲρ, rendered "by" in our version, gives the sentence the form of an asseveration, which it ought not to have), "and" (*by* not in the Gr.) "our being gathered unto Him." In the latter part of the first chapter the Apostle prepared the way for introducing this subject; but he seems to connect it with the prophetic declarations contained in the first Epistle (iv. 15, etc.)

Verse 2. Here St Paul expresses himself most distinctly against all the spurious reports which had disturbed this Church, and besought them not to "be soon shaken in mind, or be troubled," by any means, "as that the day of Christ is at hand." There must have been some who pretended to have had special revelations on this subject, or to have received letters from the Apostle himself about it, etc. This may teach us the lesson, in our days of unwholesome excitement, not to be soon disturbed by this or that report in reference to the coming of Christ

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Our Lord evidently implies it—that there will be a time of great excitement just before His second coming, when He says, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not," etc. In prophetic subjects, we must keep close to the Word of God, and endeavour to get clear views on its prophetic declarations, else we shall be in danger of being misled.

Verses 3, 4. The Apostle, having entreated them once more not to suffer themselves to be deceived, proceeds to give them a clear sign by which they might know that the coming of the Lord is at hand. The apostasy, evidently from the professing Christian Church, here spoken of, must first come before "the man of sin" can make his appearance. Now, we may say that there have been many apostasies from the Church, at different times from its beginning; but, as the Antichrist had his forerunners, so this apostasy. They all had the same tendency,—the subversion of Christ's holy religion, and opposition to His kingdom; they acted all in the same spirit, and were all influenced by the same infernal agent. But, as "the mystery of godliness" will at last reach its glorious object, and be perfected; so the mystery of iniquity. The tares and the wheat will both come to ripeness before the harvest can come, and "the sickle be thrust in." Now, we must allow that, in our days, the apostasy has far, very far advanced; and we must, therefore, expect that the last personal Antichrist will soon make his appearance. And, when once fully revealed, in his Satanic character (Rev. xiii. 2, etc.), as described by St Paul, in the passage under consideration, then we may know also the duration of his reign of terror. It is to last forty and two months, equal to one thousand two hundred and sixty days, or "a time, times, and half a time," equal to three years and a half. After the expiration of this term, our blessed Lord and Saviour will appear "to consume this wicked or lawless one, with the Spirit of His mouth, and shall destroy with the brightness of His coming."

The great mystery of iniquity (Gr. lawlessness) is first described as a thing—a great moral evil, ver. 7,—then, ver. 8, as a person, whom we have described by the Apostle, ver. 3 and 4, under the most fearful character,—as the very embodiment of sin and blasphemous assumption. The expressions—"man of sin, and son of perdition," applied to this lawless one, forcibly remind us of Judas Iscariot, who was a similar instrument of Satan, as this individual will be. In the beginning of the preaching of Christ, John the Baptist, without speaking of Him, or naming Christ, simply said, "Repent ye:

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for the kingdom of heaven is at hand." But soon afterwards Jesus Christ himself was manifested in person, in His power and love. So it will be with the revelation of the man of sin.

"The falling away" from the faith, which has now attained such fearful proportions, both in the form of Popish superstition, and scepticism, or downright infidelity, will end in a *general* departure from the doctrines of Christ and His Apostles, and in the adoption of human traditions and commandments of men, and in the ultimate Antichristian disbelief of all truth. (See ver. 10–12; 1 Tim. ii. 2; 2 Tim. iii. 1, etc.; 2 Pet. ii. and iii. 3, etc.)

Those who consider the Antichrist in a collective view, confound him with the apostasy. The apostasy is simply the culmination of the spirit of the Antichrist,—every member of which is *an* Antichrist, but not *the* Antichrist (John ii. 18–23). The danger of this confounding is great; for in so doing, we may at last confound the personal Antichrist with Christ himself. For it must be recollected, that the Antichrist will at first appear in a very plausible character. He will pretend to be the veritable Christ, by working signs and wonders, etc., "insomuch that, if it were possible, they shall deceive the very elect" (Matt. xxiv. 21–25).

The revelation or rise of the beast from the sea, was preceded by the apostasy of *superstition;* the revelation of this beast yet to come will be ushered in by the apostasy of *infidelity.* However, the characteristics given to the Antichrist in ver. 3 and 4, apply to the *collective* beast out of the sea, and to the *personal* beast out of the bottomless pit, with this difference, that in the latter all will be fulfilled in a concentrated and far more dreadful form (ver. 9 and 10).

This monster of iniquity, spoken of twice as ascending out of the bottomless pit (Rev. xi. 7, and xvii. 8), "will exalt himself above all that is called God; or will place himself above God in heaven Himself, above His law and His Word" (comp. Isa. xiv. 13, 14; Dan. vii. 25, xi. 36, etc.); also above all the higher powers ordained of God (Rev. xvii. 18); and above all that is worshipped, or all that is holy and venerable (Ps. x. 4–11). He will be the personified selfishness, and will acknowledge no law but that of his own will. He is therefore rightly termed (ver. 8) ὁ ἄνομος—the lawless one. In the Antichrist, every spark of love, or self-devotion, for the well-being of others, will be suppressed by the all-absorbing desire to gratify his own selfishness, and to assert his own *Ego.* "So that he as God, sitteth in the temple of God, shewing himself that he is God."

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"Temple of God" (Gr. ὁ ναὸς τοῦ θεοῦ), cannot mean a Christian church, as ναὸς is never applied to a church (see Matt. xxvi. 61; Acts vii. 48); but, as is the opinion of not a few interpreters, it denotes the temple foretold, and minutely described by Ezekiel (chap. i., ii., viii.), and which will be defiled by the Antichrist, by setting up his image or idol in it (Rev. xiii. 14, 15; comp. Dan. ix. 27; xi. 31; xii. 11; Matt. xxiv. 15), for the Hebrew word *Shikutz*, in Daniel ix. 27, signifies an idol—rendered abomination in our version. The Antichrist, though great things will be permitted him (see Rev. xiii. 5, etc.), will not possess the power of ubiquity; hence, like the effigy of the persecuting Roman Emperor, his image will represent his presence.

Verse 5. Probably the Apostle conversed on the subjects of ver. 3 and 4, on the occasion when he showed these Christians from the Old Testament prophecies that Jesus is the promised Messiah, the Saviour of the world (Acts xvii. 3). We learn thus how comprehensive the teaching was of the Apostles; and we learn further, how important the prophetic truth was considered by them, which in these latter days is so sadly ignored by many. The Apostle Paul seems to have introduced this subject into his very first course of teaching among this infant church.

Verses 6, 7. "*Τὸ κατέχον, καὶ ὁ κατέχων*," is a variation rather remarkable. It is considered by certain expositors, that in this dark passage, the neuter form applies to the Roman Empire, and that of the masculine to the Roman Emperor. So much is true, that the Roman Empire, with its well regulated constitution and strict laws, which are more or less in force to the present day, was always regarded by the Fathers of the early Church as the withholding power, opposed to the revelation of this "man of sin," or the Antichrist. And this hindering power was in existence in the days of the Apostle, and still continues to exist, though no longer in a single empire, but in the united European powers. It does not, however, hinder the apostasy from the Christian faith, which is preparing the way for the revelation of "the man of sin;" but the manifestation of the Antichrist himself is opposed, because his object will be to grasp universal power, and to wield both civil and ecclesiastical authority. However, when the time will have arrived for the revelation of the Antichrist, all obstacles will be removed. He will know how to induce the then united, so far opposing powers, to fall in with his plans and purposes, and to become his confederates (Rev. xvii. 12, 13). In the degree that the civil power was removed from Rome, and its opposing power was

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lessened, in that degree increased the power of the Antichrist, or the beast. The succession of the Popes so far has not answered, in all the points, the facts stated by St Paul in this chapter, or the description of St John in his First Epistle, and in the Book of Revelation. The Pope, or Popery, has manifested many characteristics of "the man of sin;" but this last and great Antichrist will far outbid them all. He will ascend out of the bottomless pit (Rev. xi. 7; xvii. 8), and be infernally endowed (Rev. xiii. 2), and altogether exhibit a character such as this world since the fall has never produced. As our blessed Lord Jesus Christ exhibited all the benign perfections of God, so the beast will exhibit all the cruel and hateful qualities of the devil.

Some consider this *hindering* power of the manifestation of "the man of sin" as denoting, in the extended sense, the whole of God's order on the earth, visible and invisible, in so far as His providence governs all things for the well-being of the Church of Christ. There are still other opinions entertained, by different sections in the Church of Christ, which we however forbear to introduce.

Verse 7. The Antichristian "mystery of lawlessness" (Rev. xvii. 5), is the awful contrast of "the mystery of godliness" (1 Tim. iii. 16). The former showed itself very powerfully already in the days of St Paul, especially in misleading the unwary from the simplicity of the gospel, and in imparting Antichristian errors (1 John ii. 18, &c.; iv. 3, etc.). But as observed above, as soon as the time will have arrived when "the beast will ascend out of the bottomless pit," the hindering power will be speedily removed, and the reign of terror will begin, as declared in

Verse 8. "Then shall that wicked one be revealed," in the character as chap. xiii. of Revelations describes him. He will be in existence beforehand; but he will not appear in his ghastly character, as the beast infernally endowed. The word *beast* evidently denotes his cruel, beast-like doings. He will combine all the cruelties of the beast, in Dan. vii. 3, etc.; hence he is compared with them (Rev. xiii. 2). The Greek word *θηρίον*, signifies a *wild beast*, such as a lion, a tiger, etc. Against this monster, with his coadjutor the false prophet, no human power will prevail. Jesus Christ himself in person will appear, "and consume this wicked one with the spirit of His mouth,"—with His almighty word—"and shall destroy with the brightness of his coming" (Rev. xix. 11–21; Is. xi. 4).

Verses 9, 10. The coming of the last great Antichrist against the Church of God will be effected by the immediate

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power of Satan (Rev. xiii. 2), accompanied "with all power, and signs, and lying wonders" (Rev. xiii. 12-14). Let us observe the progress: *first,* outward manifestation of great power; *then,* signs; and *finally,* lying wonders.

These things will be performed by the influence and energy of Satan, whose legions of evil spirits will be particularly active on this occasion, as they well know that this will be their last opportunity of opposing Christ and His Church, at least that portion of it which will have to pass through "the great tribulation" (Rev. vii. 14). It is to be observed that the development of "the man of sin" is progressive, till he becomes at last almost an incarnation of Satan himself, and arrives at such a state of diabolical wickedness as to render the interposition of the Lord imperative. Christ and His Spirit are the very contrast of the beast, and the false prophet "who doeth the great wonders, &c., in the sight of the beast," and thus, as it were, glorifies him in the presence of the deluded multitudes, as the Holy Ghost glorifies Christ. And as God the Father gave almighty power to Christ, His Son, and to sit upon His throne, so likewise "the dragon or Satan (see xii. 3) gave the beast his power"—such as it is—"and his seat, and great authority" (Rev. xiii. 2).

But, though Satan is a powerful being, being after all but a creature of God, the wonders performed in the name of the beast, his other self, by the false prophet, cannot possibly be true wonders, as the Apostle also declares, by calling them "lying wonders." They will be known by believers as false, because they will not exhibit the character of those of our blessed Lord and His apostles,—the salvation of men, and the promotion of God's gracious plans and purposes regarding the restoration of this fallen world to its primeval state of harmony and happiness of all created beings (Rom. viii. 19-25); but they will simply excite and bewilder the already deluded and excited masses still more. Hence they will be magical monstrosities. It is, however, a comfort to the believers in Christ, by the Apostle's telling us—at the close of this truly fearful array of Satanic powers to delude and to deceive, and this *with all deceivableness of unrighteousness* IN THEM THAT PERISH—"because they received not the love of the truth, that they might be saved." These wonders and Satanic delusions, however self-evident to the truly enlightened Christians, will be nevertheless most dangerous even to believers (comp. Matt. xxiv. 24; Rev. xiii. 14-17). Not the beast and the false prophet alone will perform these signs, and wonders, &c.; but as Christ gave power to those who believed to work miracles, so will also

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"the false Christs and false prophets" that surround the beast, perform these lying wonders, &c. In Rev. xiii. 11, &c., there appears "the beast coming up out of the earth, called the false prophet, having two horns as a lamb,"—*i.e.*, had a saintly exterior, "but spoke as the dragon," who seems to be the head of the false prophets of the beast. They seem to indicate an ecclesiastical power. May they not denote the Jesuits with their leader? They evidently will be the agents of the beast to collect the masses of people unto him.

The expression, "because they received not the love of the truth," is very significant. It shows that "they that perish" are the cause of their own destruction. It cannot be said that they were chosen for this object; but God suffers it, because they will it so. By nature, there is no truth in us, nor love for the truth. But, when the truth of God's Word is presented for our acceptance, the Holy Ghost grants grace and works in the heart for its acceptance. However, man is never forced; he must fall in with it. Hence, whenever the first drawings of divine grace are deliberately rejected by man, as was the case by the Jewish rulers and the Scribes and Pharisees, there the individual may be brought to a state that he cannot receive the truth, because the grace of the Holy Spirit, or His drawings, may not be repeated. Let it be considered, that man by nature is so corrupt, as not only capable to resist the grace of God, but maliciously to oppose it. As instances of this awful state, we have only again to refer to the Jewish rulers.

The Lord is manifesting His ardent desire for the salvation of all mankind anew in our days, by having His blessed gospel proclaimed more extensively to all nations than ever before. Efforts are made to bring it likewise to those nations, who, through Popery and its concomitant sin of unbelief, have been so long deprived of the blessings of the gospel of our salvation.

Verses 11, 12. God punishes sin through sin: on this account, "He shall send them strong delusion"—who would not receive the love of the truth—"that they should believe a lie." As the truth is in Christ, so is error or the lie in the beast. At the personal appearing of the Antichrist, or on "his ascending out of the bottomless pit," the prevailing unbelief will be punished with delusive superstition. As in the days of our Lord, the Pharisees, Sadducees, and Herodians, however at variance among each other, were all united against Christ—the personified truth; so it will again occur in this last struggle between truth and untruth, and between Christ and His people, and between the devil and his followers. We can, however,

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rejoice in the issue, before the real conflict begins, since the devil is a conquered enemy, only his sentence has not yet been executed, which, however, will be at our Lord and Saviour's second coming.

Verses 13, 14. After having finished the prophetic communications, the Apostle turns to his readers again, and expresses once more (Rev. i. 8) his thanks towards God "for having chosen them from the beginning to salvation, through sanctification of the Spirit, and belief of the truth." This election, the Apostle represents as being from eternity—*ἀπ' ἀρχῆς*, or *πρὸ καταβολῆς κόσμου* (Eph. i. 4), because with God there is no past, nor future, but one eternal present. He foreknew all what, in the process of age, would be developed.

The Apostle adduces this consoling truth, after the fearful description of the last great Antichrist and his doings; because a well-grounded hope of our being chosen to salvation is the greatest safeguard against the Antichristian delusions. And the believer himself *may*, nay, *ought to know*, whether he belongs to God's children or not. The Apostles admit of no *perhaps* in this important concern. St John, for instance, constantly says, "But *we know*" (1st John iii. 2); again (ver. 14), "*We know* that we have passed from death unto life, because we love the brethren." (Comp. v. 11-13 of the same Epistle). If we have fled for refuge to Christ, and desire to be His for time and eternity, and show our faith and trust in Him by our walk and conversation, there can be no further doubt regarding our belonging to God's elect. Those who are in this happy state form the greatest contrast to those mentioned in verses 10-12. According to His free grace, God calls some earlier, others later, into the fellowship of His dear Son, but always unto sanctification by the Holy Spirit and the belief of the truth. It is, however, an unspeakable privilege to be among those who are called early into the fellowship of Christ, because to them the Lord Jesus Christ will manifest His glory in a very special manner (chap. i. 10, 12; John xvii. 22, &c.)

Verse 15. In order to attain to this blessed state, the Apostle exhorts his readers to hold fast the traditions (the message of the gospel) which they had been taught, and not to suffer themselves to be misled by anything that was contrary to what they were taught by St Paul or his fellow-labourers, "either by word or his own Epistle," *i.e.*, his first Epistle.

The expression "*παραδόσεις*" (traditions) is no authority for Papal traditions. It simply means verbal addresses, in distinction from what he wrote to them.

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Verses 16, 17. As every blessing and every good gift must come from God, so the Apostle prays that He would graciously grant to the Christians at Thessalonica sustaining grace in their life of faith, and preserve them amidst all their trials and conflicts, even unto the end. In the expressions, "which hath loved us, and hath given us everlasting (Gr. *αἰωνίον*) consolation, and good hope through grace" (Gr. *ἐν χάριτι*), reference is made especially to the great work of the redemption by Christ. An experimental knowledge of the love of God therein manifested, and a real apprehension of the great salvation thereby secured to those who believe, are the best preservatives against the Antichristian delusions of the day.

Chapter III.

I. Prayer and wishes of the Apostle (ver. 1-5.) II. Exhortations regarding some who caused disorder by not attending to their daily occupations (ver. 6-18).

Verses 1, 2. Finally, the Apostle requests the Thessalonian Christians for their intercessory prayer, "that the word of the Lord" (the gospel) may proceed rapidly, and be glorified, by the hearty reception and conversion of sinners, here in Corinth, where the Apostle was when he wrote this Epistle—"even as it is with you." We learn here the spirit which ought to animate every Christian Church. The apostolic Church was a missionary Church, and lost that character only then, when her spiritual life decayed.

At Corinth St Paul came in conflict with very absurd and wicked men, who opposed him in every way, and thus hindered the spread of the gospel. From such characters he wished to be delivered, and hence asked their prayers on his behalf. 'For all men have not faith" (Gr. *οὐ γὰρ πάντων ἡ πίστις*). This can only mean *the Christian faith.* The import, therefore, of this sentence can only be: All men are not ready to embrace the faith: they resist the Holy Spirit who would otherwise work it in them (comp. 2 Tim. ii. 8).

Verse 3. The Apostle turns immediately away from himself, and expresses this conviction to his readers, that the Lord will confirm them, and preserve them from the wicked one. (Gr. *ἀπὸ τοῦ πονηροῦ*, must be taken here as masculine, from the whole connexion).

Verses 4, 5. The Apostle expresses the following exhortation regarding their obedience to his commands, with his confidence in the Lord. He expects their faithful attention to them, not so much as coming from themselves, but as from the Lord, "who worketh in them both to will and to do of His good

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pleasure." The wish (ver. 5), "To have their hearts directed into the love of God, and into the patience of Christ," was to secure their obedience to the Apostle's command. The love of God in Christ, and the patience of Christ in enduring death for our redemption, were to act as motives for their obedience to all that the Apostle enjoined on them. The import of this passage therefore is, 'May the Lord direct you to the source from which flows all Christian strength—the love of God, as manifested in the sufferings and death of Jesus Christ.'

Verse 6. The Apostle had received information about the disorderly conduct of some of the Christians at Thessalonica; wherefore he enforces the exhortation still more severely which he had given them already in 1 Thess. iv. 11, 12; and now exhorts them even "to withdraw from such who walk disorderly, and not after the traditions which ye received from us." (See ii. 15.)

Verses 7–10. To convince the erring brethren at Thessalonica, the Apostle directs them to his own example, and shows them how, amidst all his ministerial labours, he worked for his own support at his trade.

This is of the greatest importance for missionaries now, to be able to direct the heathen converts to their own example. The state of things in this respect has not altered. Words go for nothing where the conduct does not correspond with the exhortations and injunctions that are imparted. It is a universal law in this present world, that, "In the sweat of his face man shall eat bread."

Verses 11, 12. These verses enforce more strongly what the Apostle had commanded in ver. 6. The Greek word "*περιεργάζεσθαι*," which only occurs here in the New Testament, implies that these disorderly persons occupied themselves in matters which did not appertain to them. Evidently they were not only unsettled themselves, but unsettled others likewise, and thus occasioned great disorders in this infant Church of Thessalonica.

Verses 13–15. Instead of adding at once the threatening against the disobedient, the Apostle introduces first an exhortation to those who remained steadfast. They were not to be disturbed by these things, nor were they to withhold their help from such who really stood in need of it. "*Καλοποιεῖν*" (well-doing) clearly implies this. Then follows the direction regarding the conduct they were to observe towards such a disorderly brother. The sole object, however, was, *not* to cast him off, but to lead him to repentance, and to restore him.

Verse 16. Christ, whose kingdom is that of peace, vouch-

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safe you grace to preserve His peace, *now and always*, in all the circumstances of this life! Amen.

Verses 17, 18. The Apostle usually dictated his Epistles. (Rom. xvi. 22.) But to prove the genuineness of his writing, he was in the habit of adding the salutation with his own hand.

Art. III.—THOMAS AQUINAS ON THE RESURRECTION.

Quest. lxxix.

Of the conditions of the rising, and first of their identity, in three articles. We shall, first, consider those conditions which belong in common to the good and the evil; second, those which belong only to the good; third, those which belong only to the wicked. Three things belong to good and bad in common—namely, their integrity and quality. And first, we must consider the identity of the rising; second, the integrity of their bodies; third, their quality.

Art. I. Whether the soul shall in the resurrection resume the same numerical body? 1. It seems not (1 Cor. xv.) Thou sowest not that body that shall be, but bare grain. But the Apostle there compares death to sowing, and the resurrection to springing up; therefore, the same body which is laid down by death will not be resumed at the resurrection. 2. Besides, to every form matter is fitted according to its condition, and likewise an instrument to every agent; but the body is to the soul as matter to the form, and as the instrument to the agent. Since, therefore, in the resurrection the soul is not of the same condition as it now is, because it is either translated totally into the heavenly life in which it inhered while living in the world, or is depressed into a brutal life, if it has lived brutally in this world, it seems that the same body will not be resumed, but either a heavenly or a brutal body. [Aquinas here gets into a very useless metaphysical discussion. Our resurrection bodies will be the same, yet there will be a difference.] 3. Moreover, the human body is resolved after death, even into its elements; but those parts of the elements into which it is resolved agree with it only in the first matter, just as any other parts of the elements do; but if the body were formed from other parts of the elements, it could not be called numerically the same; therefore, neither if it be re-formed of those parts, will it be numerically the same. 4. (Omitted.) But on the contrary is

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Job xix., "In my flesh I shall see God," my Saviour. Now he speaks of the vision after the resurrection, as is plain from what precedes—in the last day I shall rise from the earth; therefore numerically the same body shall rise. Besides, as Damascene says, the resurrection is the second rising of that which fell; but the body which we now bear fell by death; therefore, &c. Conclusion: Since it cannot be called a resurrection, unless the soul return to the same body, in the resurrection the soul shall resume the same numerical body. About this question both philosophers and certain modern heretics err. For certain philosophers held that souls separate from the body are repeatedly joined to bodies. But they erred in this in two respects. First, indeed, as to the mode of conjunction, because some held that the separate soul is again joined to a body naturally, by way of generation. Second, as to the body to which it is joined, because they held that the second conjunction was not to the same numerical body that was laid down by death, but to another; sometimes the same in species, sometimes different. And to a different indeed, when the soul, while in the body, had led a life beside the order of reason; whence it passed after death from the body of a man into that of another animal, to whose manners it conformed itself when living, as into the body of a dog on account of luxury, into that of a lion because of rapine and violence, and so as to others. But into a body of the same species, when a soul that lived well in the body, having enjoyed some felicity after death, began after some ages to desire to return to a body, and so was again joined to a human body. But this opinion comes from two false roots. Of which the first is the view, that the soul is not joined to the body essentially, as form to matter, but only accidentally, as the mover to the movable, or as a man to his clothing; and so they could hold that the soul pre-existed before it was infused in natural generation into the generated body; and, again, that it might be united to diverse bodies. The second is, because they held the intellect does not differ from sense, except accidentally; as man might be said to have intellect above other animals, because in him, on account of the most excellent constitution of his body, the sensitive power is more vigorous. Whence they could hold that the soul of a man might pass into the body of a brute animal, especially when a change had passed upon the soul to brutish affections. But these two roots are destroyed by the philosopher, and thus the falsity of the aforesaid position is evident. And in like manner are destroyed the errors of certain heretics, of whom some fell into the aforesaid opinions of the philosophers. Some held that souls are repeatedly joined

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to celestial bodies, or even to bodies subtle like the wind, as Gregory, expounding Job xix., "in my flesh I shall see God," &c., relates of a certain bishop of Constantinople. And therefore the aforesaid errors of the heretics may be overthrown by this, that they prejudice the truth of the resurrection, which Holy Scripture teaches; for it cannot be called a resurrection unless the soul return to the same body, because the resurrection is a repeated rising up, and it is the same thing that rises and falls, whence the resurrection respects the body which falls after death more than the soul which lives after death; and so, if it is not the same body which the soul resumes, it will not be a resurrection but rather the assumption of a new body.

1. As to the first, a similitude does not hold in every point, but only in some. For in the sowing of grain, the grain sown and grown is not the same in number, nor the same in mode, since it was sown without leaves, with which, however, it springs up. Now, the body rising will be numerically the same, but different in mode, because it was mortal and will rise in immortality. 2. As to the second, the difference between the soul of one rising, and of one living in this world, is not according to anything essential, but according to glory and misery, which make the difference accidental; whence, in order that the difference of bodies may correspond to the difference of souls, it is not necessary that another body numerically should rise, but only other in mode or condition. 3. As to the third, that which is understood in matter anterior to its form, remains in matter after corruption, because the latter being removed, the former may remain; but we must, as is said, in the matter of generable and corruptible things, understand, before the substantial form, indeterminate dimensions, according to which matter may be divided so as to receive different forms in different parts; whence, also, after the separation of the substantial form from the matter, those dimensions still remain the same; and so, matter existing under these dimensions, whatever form it may receive, has a greater identity with that which was generated out of it than any other part of matter, under whatsoever form existing; and so the same matter will be brought back for the repairing of the human body which was its matter before. (4. Omitted.)

Art. II. Whether man who will rise will be numerically the same? It seems not. 1. For as the philosopher says, whatsoever things have a corruptible species changed, are not repeated the same in number; but such is the substance of man according to his present state; therefore, after the change

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of death, &c. 2. Where there is one and another humanity, man is not numerically the same; whence Socrates and Plato are two men, not one, because the humanity of each is different. But the humanity of a man rising is another than that which he now has; therefore, &c. The middle may be proved in two ways. First, because humanity, which is the form of the whole, is not form and substance, like the soul, but is form only; not such forms fall wholly into nonentity, and so cannot be repeated. Second, because humanity results from the conjunction of parts; but the numerical conjunction which was before, cannot be resumed, because repetition is opposed to identity, for repetition imports number, but identity power, which are incompatible. Now, in the resurrection, conjunction is repeated, therefore, it is not the same conjunction; therefore, not the same humanity, nor the same man. 3. Besides, the same man is not several animals; therefore, if he is not the same animal, he is not the same numerical man; but where there is not the same sense, there is not the same animal, because animal is defined by the first sense, namely, touch. Now since the sense does not remain in the separate soul, as some say, it cannot be resumed the same in number; therefore, in the resurrection, man rising will not be the same numerical animal, and so not the same man. 4. Moreover, the matter of a statue holds a chiefer place in the statue than the matter of a man in the man; because artificial wholes are in the *genus* of substance in respect of the matter, but natural wholes by the form. But if a statue be recast of the same brass it will be numerically the same; therefore, much less if man be restored of the same dust, &c. But on the contrary is Job xix., "whom I will see for myself and not another;" and he speaks of the vision after the resurrection; therefore the same man numerically will rise. Besides, Augustine says, that to rise is nothing else than to revive again; now, unless the same man numerically who dies should return to life, he could not be said to revive again; therefore, he would not rise again, which is against the faith.

Conclusion. It is heretical to say that the same man who died will not rise again; for otherwise man would have been made in vain, if he could not reach the end for which he was made. The necessity of holding the resurrection arises from this, that man may attain the ultimate end for which he was made, which can be neither in this life, nor in that of the separate soul, otherwise man would have been made in vain. And because it is necessary that that same numerical thing which was made for the end should reach the end, lest it should seem made in vain, it is necessary that the same numerical man

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would rise; and this indeed happens when the same numerical soul is joined to the same numerical body, otherwise it would not be properly a resurrection, unless the same man were restored; whence to hold that he who rises is not numerically the same, is heretical and derogatory to the truth of Scripture, which predicts the resurrection. As to the first, the philosopher speaks of reiterating, which is by motion, or natural change. For he shows the difference of the circulation which is in generation and corruption, from the circulation, which is in the motion of heaven; because heaven, by local motion, returns numerically the same to the beginning of its motion (its starting point), because its substance, which is removed, is incorruptible; not generable and corruptible things return to the same in species, not to the same in number; because from man is generated seed, from which blood, and so on, till man is arrived at, not the same in number but in species; in like manner from fire is generated air, from which water, from water earth, from which fire, not the same in number but in species. Whence it appears that the argument adduced is, according to the intention of the philosopher, not to the purpose. Or we must say, that the form of other generable and corruptible things is not *per se* subsistent, so that it should be able to remain after the corruption of the compound, as is the case with the rational soul, which retains the being which is acquired for it in the body, even after separation from the body; and the body is brought into participation of that being by the resurrection, since there is not one being of the body and another of the soul in the body, otherwise the conjunction of soul and body would be accidental. And thus there is no interruption of the substantial being of man, so that the same numerical man may not return because of the interruption of his being, as happens in other corrupted things; whose being, while the form remains not, but the matter remains under another being, is wholly interrupted; but yet neither is even man the same numerically repeated by natural generation, because the body of the man generated is not made of the whole matter of the generating; whence the body is numerically different, and consequently the soul and the whole man. 2. Of humanity, and of any form of a whole, there is a twofold opinion. For some say, that the form of a whole, and the form of a part, are the same in reality; but it is called the form of a part as it perfects the matter, and of the whole as from it the whole nature of a species results; and according to this opinion, humanity is in reality nothing else than the rational soul; and so when the same numerical rational soul is resumed, the humanity will be

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numerically the same; and it also remains after death, though not under the nature of humanity, because from the soul separated the compound does not acquire the nature of a species. The other opinion is that of Avicenna, which seems truer, that the form of a whole is not the form of a part only, nor any other form beside the form of a part, but is the whole resulting from the composition of form and matter, and comprehending both in itself; and the essential form of a whole is called a quiddity. Because, therefore, in the resurrection the body will be the same numerically, and the rational soul the same numerically, the humanity will of necessity be the same. Now the first reason proving that there will be a diversity of humanity, assumed that humanity was some other form supervening upon form or matter, which is false. The second reason, also, cannot impede the identity of the humanity; because conjunction signifies action or passion, which, although different, cannot hinder the identity, because the action or passion from which humanity arose are not of its essence. Whence their diversity does not induce a diversity of humanity. For it is agreed that generation and resurrection are not the same numerical motion. Yet neither on this account is the identity of the rising impeded. In like manner, also, neither is the identity of the humanity hindered, if the conjunction is taken for the relation itself; because that relation is not of the essence of humanity, but accompanies it, because humanity is not of those forms which are composition and order, as are the forms of works of art. Whence, when another composition numerically exists, the form of the house is not numerically the same. 3. That reason is completely conclusive against those who held that the sensible and rational souls in man were diverse; because, according to this, the sensitive soul in man would not be incorruptible, as neither in other animals; whence in the resurrection it would not be the same sensible soul, and consequently neither the same animal, nor the same man. But if we hold that the same soul, according to its substance in man, is both rational and sensible, we shall feel no difficulty; because the soul is defined by the sense, which is the sensitive soul, as by its essential form; but by the sense, which is the sensitive power, its definition is known, as by its accidental form, which chiefly enables us to know what it is. After death, therefore, the sensible soul remains, as also the rational soul, according of its substance; but the sensitive powers, according to some, do not remain; of which powers, indeed, since they are accidental properties, the varieties cannot take away the identity of the whole living creature, nor

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even of its parts. Nor are powers called perfections or acts of organs, unless as principles of acting, as heat in fire. 4. A statue may be considered in two ways, as it is a certain substance, and as it is a certain artificial production; and as it belongs to the *genus* of substance in respect of its matter, so, if considered as a certain substance, it is the same numerical statue recast of the same matter; but it belongs to the category of works of art, as it is a certain accidental form which passes away when the statue is destroyed, and so returns not the same numerically, nor can the statue be numerically the same; but the form of a man, namely, the soul, remains after the dissolution of the body; and so the cases are not similar.

Art. III. Whether, by the resurrection, the dust of the human body must return to that part which was dissolved into it? It seems so. 1. Because, according to the philosopher, as the whole soul is related to the whole body, so is a part of the soul to a part of the body, as sight to the pupil; but after the resurrection the body must be resumed by the same soul; therefore, it is necessary that also the parts of the body be resumed to the same members in which they were perfected by the same parts of the soul. 2. Besides, diversity of matter makes diversity of number; but if the dust return not to the same parts, individual parts will not be restored to the same matter of which they formerly consisted; therefore, they will not be the same numerically; but if the parts are different, the whole will be different, because the parts are to the whole as matter to the form; therefore, the man will not be numerically the same, which is against the truth of the resurrection. 3. Moreover, the resurrection is in order to this, that man may receive the reward of his works; but different parts of the body are employed in works meritorious or demeritorious; therefore, it is necessary that, in the resurrection, every part return to its own condition, that it may be rewarded according to its manner. But, on the other hand, artificial depend more upon their matter than natural things; but in artificial things, in order that the same work of art may be made anew of the same matter, it is not necessary that the parts be reduced to the same situation; therefore neither in man. Besides, the variation of an accident does not make a numerical difference; but the situation of the parts is a certain accident; therefore its difference in man does not make a numerical difference.

Conclusion: Although the transference of matter from one part to another of the same species does not destroy the identity

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of the whole, yet it is believed, with probability, that in the resurrection of the human body, the situation will be the same as it was in dissolution, especially with respect to parts essential and organic. In this question it is of importance to consider what may be done without prejudice to the identity, and what will be done to maintain congruency. As to the first, we must know that in man different parts may be understood in a twofold manner: in one way, different parts of a homogeneous whole, as different parts of flesh and different parts of bone; in the other way, different parts of different species of a heterogeneous whole, such as bone and flesh. If, therefore, it be said that a part of matter will return to another part of the same species, this will make no variety, except in the situation of the parts; but a varied situation of the parts varies not the species in homogeneous wholes; and so if the matter of one part returns to another, no prejudice will be generated to the identity of the whole. And so also is it in the example given in Lombard, Because a statue does not return the same numerically according to its form, but its matter, according to which it is a certain substance; yet so the statue is homogeneous, though not according to its artificial form. But if it be said that the matter of one part returns to another part of another species, so, of necessity, not only the situation of the parts, but also their identity is varied; yet so, that the whole matter, or what was of the verity of human nature in one, is transferred to another, but not if anything which was superfluous in one part be transferred to another; but the identity of the parts being taken away, the identity of the whole is destroyed, if we speak of essential parts, but not if we speak of accidental parts, such as the hair and nails, of which Augustine seems to speak. And so it is evident in what way a translation of matter from part to part destroys the identity of the whole, and in what way not. But, speaking according to congruency, it is more probable that even the same situation of parts will be preserved in the resurrection, especially with respect to essential and organic parts, though perhaps not as to accidental, such as the nails and the hair. As to the 1st, That objection refers to organic parts, and not similar parts. 2d, The different situation of parts of matter makes not a numerical difference, although a difference of matter makes it. 3d, Operation, properly speaking, is not of a part, but of the whole; whence, reward is not due to the part, but to the whole.

Quest. 80. Of the integrity of the bodies of the rising, in five articles.

Art. I. Whether all the members of the human body

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will rise? Is seems so. 1. For when the end is removed, the means to it would be restored in vain; now the end of any member is its act: since, therefore, there is nothing made in vain in the divine works, and the use of certain members after the resurrection does not belong to man, because then they neither marry, nor are given in marriage; therefore, &c. 2. Besides, the intestines are certain members; but they will not rise, for they cannot rise full, because of their contents; nor empty, because there is nothing empty in nature; therefore, &c. 3. Moreover, the body shall rise that it may be rewarded for the work which the soul performed by it; but a member cut off for theft from a thief, who afterwards repents and is saved, cannot be rewarded in the resurrection; not for good, because it did not co-operate to good; nor for evil, because the punishment of a member would be the punishment of the man; therefore, &c. But, on the contrary, other members belong more to the verity of human nature than the hair and nails; but these will be restored to man in the resurrection; therefore, much more other members. Besides, the works of God are perfect; but the resurrection will be by a divine work; therefore man will be restored perfect in all his members. Conclusion: Since, in the resurrection, the body must completely answer to the soul, all the members of it must also rise in the resurrection. The soul stands to the body, not only in the relation of form and end, but also in the relation of efficient cause. For the soul is to the body as the art is to the artificial product. But whatever is explicitly shown in that product, is wholly contained implicitly and originally in the art itself; and similarly, whatever appears in a part of the body, is originally, and in some sort implicitly, wholly contained in the soul. As, therefore, a work of art would not be perfect if any of those things which the art contains were wanting in the product; so neither could man be perfect unless the whole that is implicitly contained in the soul were outwardly displayed in the body; nor would the body proportionally answer completely to the soul. Since, therefore, in the resurrection, the body must wholly answer to the soul, because it will not rise unless according to the order which it had to the rational soul, man must also rise perfect, inasmuch as he is restored that he may attain his ultimate perfection; therefore, all the members now in the body must be restored in the resurrection. As to 1, the members may be viewed in two lights with respect to the soul, either according to the relation of matter to form, or according to the relation of the instrument to the agent; for the respect of the whole body to the

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whole soul, and of the parts to parts is the same. If, therefore, the members are regarded in the first light, their end is not operation, but rather the perfect being of the species, which also will be required after the resurrection. But if they are viewed in the second light, their end is operation; nor yet does it follow that when the operation ceases, the instrument is in vain; because the instrument not only serves to execute the operation of the agent, but also to show his power. Whence it will be necessary that the power of the potencies of the soul be shown in corporeal instruments, even although they never go forth into act; that by this the wisdom of God may be commended. 2. The intestines will rise in the body as well as other members, and will be full, not indeed of vile superfluities, but of noble humours. 3. The acts by which we merit are not, properly speaking, of the hand or foot, but of the whole man, just as operation is not attributed to the instrument, but to the artificer. Although, therefore, a member which, before repentance, was mutilated, does not co-operate with the man in that state in which he afterwards merits glory; yet the man himself merits that he, as a whole, should be rewarded, because with all that he has he serves God.

Art. II. Whether the hair and the nails will rise in man? The arguments for the affirmative are: Luke xxi., "a hair of your head shall not perish;" and the hair and nails are given as an ornament to man; but the bodies of men, especially of the elect, ought to rise with every adornment; therefore, &c. Conclusion: Since man is to rise in all the perfection of his nature, the hair and nails must rise in him, for though not of the first, they are yet of the second perfection of the human body, appointed for the custody of his other parts. The soul is related to the animated body as art to the artificial product, and to its parts, as the art to its instruments. Whence, also the animated body is called organic. Now art uses certain instruments for the execution of the intended work, and these instruments are of the first intention of the art. It uses also other instruments for the conservation of the principal instruments, and these are of the second intention of the art; as the military art uses a sword for war, and a sheath for the conservation of the sword. So also in the parts of the animated body; some are ordained for executing the operations of the soul, as the heart, the liver, the hand, and the foot; but some for the conservation of other parts, as leaves are for covering the fruit; so also the hair and nails are in man for the custody of other parts; whence they belong to the

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second perfection of the human body, though not to the first; and because man will rise in all the perfection of his nature, the hair and nails must, on this account, rise in him.

Art. IV.—NOTES ON EPHESIANS.

Chap. iii. 8. *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.*

This is the beginning of another enraptured apostrophe of gratitude and thanksgiving, personal to the apostle, and running on to the end of the twelfth verse. The allusion in the preceding verse to himself, as having been made a minister of the gospel of Christ, has again awakened in this most impressible and keenly sensitive apostle a sense of the great privilege bestowed on him, in his own estimation so unworthy; and the floodgates of emotional acknowledgment are opened wide. That such a ministry should have been intrusted to any human being—any member of Adam's ruined race, was wonderful. How much more wonderful is the apostle's feeling that it should have been intrusted to him! "Unto me" is this grace given, "unto me, who am less than the least of all saints"—not less than the least of all the apostles, but less than the least of all believers, —and no one can question the sincerity of the apostle in the assertion. What a grandeur of humility does he reach in this state of mind! for the deeper he goes in self-abasement, the more he glorifies the grace of God that intrusted him with the ministry. "The great apostle so truly, so earnestly felt his own weakness and nothingness, that the mention of God's grace towards him awakens within by the forcible contrast it suggests, not only the remembrance of his former persecutions of the Church, but of his own sinful nature and unworthiness of so high an office." It was high office and privilege to be called to preach Christ. But the supereminence of the grace or privilege Paul reckons to lie in being called to preach to the Gentiles. In this he even more fully than in any other way manifests how thoroughly he is given up to the service of God. He was an Hebrew of the Hebrews, learned in all Jewish law; and we might have thought that he would have considered it a higher privilege to have been called to labour among the cultivated, intellectual Jews, and to have brought them to accept Jesus of

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Nazareth as the Messiah. But God had said, "I will send thee far hence unto the Gentiles;" and with a faith and an obedience like that of Abraham of old, he counts it now to be a grace, a favour, a privilege, that his distinguishing office should be that he preached among the Gentiles the unsearchable riches of Christ.

"The unsearchable riches of Christ." Unsearchable in the sense of unfathomable, so that no amount of searching can ever reach the full discovery in nature or character, in extent or in application, of Christ's riches, "of the fulness of wisdom, righteousness, sanctification, and redemption, all centred and summed up in Him." What sermons might be written on these words, "the unsearchable riches of Christ!" With that for his theme the apostle had a field in which to expatiate, infinite as the love of Christ, infinite as the compassion of the Father, infinite as the value of the immortal soul.

To preach this infinitely precious gospel to the Jews would have been grand, but grander far was it to have a mission to the wider circle of the whole human race; and the Apostle to the Gentiles revelled in the freedom which enabled him, with divine authority, to proclaim that the middle wall of partition was broken down, and that the blessings of redemption were now thrown open to all the race. For it is not a pitting of Gentiles against Jews, that forms here the point of "the grace" given to Paul. It is the throwing wide open the door of entrance for all nations, kindreds, peoples, and tongues, to enter into the blessedness of peace with God, through the blood of the Cross.

This the apostle goes on to make clear in the next verse.

Verse 9. *And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.*

For not only was the grace given to him that he should preach among the Gentiles, but also that he should enlighten all, for this is the tense and the meaning; and the expression conveys the idea that it was his privilege, not merely to preach the gospel outwardly, but with power to enlighten or illuminate inwardly. Men under his preaching not only heard with the ear, but they were made to see and understand and take in the truth. The word translated "to make to see," or enlighten, is always used in the New Testament (we are told) with reference to light, either physical, metaphysical or spiritual matter; and in the same that is used in John i. 9, where it is said of Christ that he "lighteth every man."

What is it that Paul counts it so noble a mission to enlighten

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men about? "The fellowship of the mystery;" the economy, that is, or dispensation, of an arrangement which had always existed, but had not till now been revealed, and therefore was, up till this time, a mystery. In the words of one, "the dispensation (arrangement, regulation) of the mystery (the union of Jews and Gentiles in Christ, ver. 6) which was to be humbly traced and acknowledged in the fact of its having secretly existed in the primal counsels of God, and now having been revealed to the heavenly powers by means of the Church." This mystery had been hidden "from the beginning of the world;"—the original is simply "from the ages," obviously, however, meaning the ages since the world began. The plan was eternal; its concealment could only date from the time when there were beings from whom it could be concealed. Not concealment this, for the purpose of deception; but the plan lay hid, conserved, so to speak, in the cabinet of Jehovah's purpose, till his own time was fully come for its publication. This idea is further conveyed by the addition here of God's title of Creator: "Hid in God, who created all things." "This concealment was nothing to be wondered at, for God, of His own will and power, created all things, a fact which involves the perfect right to adjust all things as He will." The words which follow, "by Jesus Christ," are not in the best manuscripts, but the fact is elsewhere abundantly stated: "by whom also He made the worlds."

Verse 10. *To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God.*

Paul magnifies his office, and the grace of God that made him the instrument of such a work. It seems quite clear that the reference in this verse is neither to God as the Creator of all things, nor yet to the heretofore hiding of the mystery, but to the confiding to the apostle the privilege of unfolding it. The grace was given to him that he might preach, in order that the manifold wisdom of God, hidden till now, might now be made known. "For this sublime cause the humble Paul was raised up, to bring about—he, the least worthy of the saints—that to the heavenly powers themselves should be made known, by means of those whom he was empowered to enlighten," the manifold wisdom of God. This making known is emphatic, as opposed to the hiding in verse 9. God's purpose of revelation is complete, and the whole scheme for the salvation of men by uniting them all alike, Jew as well as Gentile, and Gentile as well as Jew, to Jesus Christ, is now made known, promulgated, officially published and proclaimed.

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Made known to whom? To the principalities and the powers in the heavenlies; clearly to the ranks of heaven's inhabitants, who are elsewhere represented as taking a deep interest in all that pertains to Christ's work for man's redemption, "which things the angels desire to look into." The medium of this revelation of God's manifold wisdom to angels in heaven; is His Church on earth, His Church being understood as the community of all believers in Christ. God's plans thus revealed may well be called "manifold wisdom," indicating, as they do, "the variety of the divine counsels, which nevertheless all materially co-operated towards a single end, the call of the Gentiles and salvation of mankind by Jesus Christ." "It (God's wisdom) is all *one* in sublime unity of truth and purpose; but cannot be apprehended by finite minds in this its unity, and therefore is by Him variously portioned out to each finite race, and finite capacity of individuals, so that the Church is a mirror of God's wisdom—chromatic, so to speak, with the rainbow colours of that light which in itself is one and undivided."

All this patient working out of a slowly but steadily and surely developed plan is,

Verse 11. *According to the eternal purpose which He purposed in Christ Jesus our Lord.*

That is, the present preaching of it, and enlightening of men as to it, was also part of the eternal purpose—was in accordance with the purpose of the ages, or the eternal purpose or plan which He purposed or made in Christ; Christ entering into the whole plan or purpose of mercy in its origination. "In the Christ, Jesus, our Lord." The former name "Christ" is official; the latter, "Jesus," personal. It was in His Christ that He made the purpose, and that Christ is Jesus our Lord. The words do not necessarily refer to the carrying out of the design. They bind together God's eternal purpose, and our present state of access to Him by redemption in Christ, and so close the train of thought of the last eleven verses, by bringing us again home to the sense of our own blessedness in Christ.

And thus brought back to the contemplation of Christ with the Father, in the eternal purpose of the divine counsel, as our personal Jesus—Saviour! the exclamation of the apostle in closing this digression is very appropriate.

Verse 12. *In whom we have boldness and access with confidence by the faith of Him.*

Rendered more freely and yet truthfully by Howson and Conybeare, "In whom we can approach without fear to God, in trustful confidence through faith in Him." This boldness is

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not mere freedom of speech, or confidence in praying, but that state of mind which is the source of these, and the possession of it points to a subjective quality in the believer. In Christ he is a new creature, and in virtue of that newness brought upon him by divine power, changing him altogether, he can come with cheerful boldness to God. "The primitive meaning has been merged into that of cheerful boldness, that freedom of spirit which becomes those who are conscious of the redeeming love of Christ. It was the sense of this that led Paul on another occasion to exclaim, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord."

This blessed condition of access without fear, in trustful confidence, is "by faith in Him,"—is by faith in Jesus Christ. The "*in* whom" at the beginning of the verse, points to Jesus as the ground on which we have this boldness,—the foundation on which our confidence rests; whilst the "faith of us in Him" at the close, or rather the whole expression "in confidence by the faith of Him," points out the condition into which the believer is brought, and the means by which he reaches it,—a condition of trust, resting upon Christ as its object, apprehended by faith.

Reader! can we come with boldness and find access trustfully to God by Jesus Christ? To lead us to this is the aim and end of all revelation, whether in the written word or oral preaching. There is no other way of peace but God's own way. His way is safe and sure, and it is this: "I am the way, the truth, and the life: no man cometh unto the Father but by me." "We have boldness and access with confidence by the faith of Him." "Being justified by faith, we have peace with God through our Lord Jesus Christ."

Verse 13. *Wherefore I desire that ye faint not at my tribulations for you, which is your glory.*

I ask you not to faint. Why? On account of these glorious things he has been speaking in the preceding dozen of verses. The whole of the circumstances to which these verses allude, had, as Scott puts it, so redounded with honour to God, and been so accompanied with blessing to men, that the apostle was well satisfied with his sufferings on that account. Being himself thus satisfied, he entreated his brethren at Ephesus not to be discouraged, or to turn aside from their profession on account of them, no matter what the temptation or inducement to such a course might be.

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The "ye" here, in our translation, is not in the Greek Conybeare ignores it, and translates the sentence: "I pray that I may not faint under my sufferings for you." Alford and Ellicott agree that the more probable rendering is that of our text, and give reasons which I need not cite. Ellicott, however, has this practical remark that, "Such a prayer would here fall strangely indeed from the lips of the great apostle, who had learnt in his sufferings to rejoice, and in his weakness to find ground for boasting." The passage seems to me to be simply a pertinent exhortation to the Ephesians to be strong in faith,—not to fear, because they saw their apostle persecuted. They were young in the faith as yet. They were probably only learning that the religion of Jesus must necessarily bring them into opposition to all their old associations. Therefore he takes pains to point out to them that when they saw that opposition taking first its effect on him their teacher, they must not be discouraged. It was natural enough that they should. For with the bond of union in Christ, they could not but feel that their teacher's tribulations were their own; and so he adds, Let these sufferings of mine be really yours, and counted by you your glory. In them am not I, and you with me, following Jesus? We, the servants, are but being served as the Master was, and we must expect no less. Thus we fill up the measure of the sufferings of Christ; thus we are identified with the Lord we serve, and thus all such sufferings as these, arising from such a source, are your glory. In the meantime they may be grievous, and their immediate effect may be to depress and dishearten, but they carry in them the germ of a great enlargement, and their final outcome will be glory. Therefore, faint not. And faint ye not, believing reader! no matter what trials, discouragements, sorrows, you are called to encounter. It is the law of the kingdom, through much tribulation to inherit. And He knows all. Clouds and darkness are round about Him, but withal righteousness and judgment are the habitation of His throne. Therefore, faint not, either at your own tribulations or at those of friends, or teachers, or of the Church. He will bring light out of darkness and order out of confusion.

Verse 14. *For this cause I bow my knees unto the Father of our Lord Jesus Christ.*

For what cause? That ye faint not? Rather, going back to verse first, where the same words occur, referring to the last verse of the previous chapter, for this cause, namely, Because ye are so called and so built together in Christ, he prays as follows for the enlargement of their measure of appreciation of

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the love of Christ. This is the opening of a quite distinct portion of the chapter, and of still another precious parenthesis in the argument,—a gem within a gem in the jewel. We have here a little bit of precious autobiography. The apostle lets us a little into his secret experience, and we behold him in his inner life earnestly praying for his Ephesian converts. "I bow, or bend, my knees." The words indicate most vividly to us earnestness and fervency, humility and reverence. "Unto the Father of our Lord Jesus Christ." It is conceded that the words, "of our Lord Jesus Christ," though found in very ancient, are not in the oldest copies of the epistle; but they seem so obviously understood that it hardly matters. It is only as we are the brethren of Christ, that God, in the loving sense, is our Father; and there is exquisite tenderness in the thought that when we approach God—the Great, the Holy, the Lawgiver, the Judge, Jehovah—in prayer, we are at the same time drawing near to Him who, by virtue of our union to His beloved Son, is our reconciled, gracious, and loving Father. And so in all ages this appellation, "Father of our Lord Jesus Christ," has been felt to bring the suppliant nearer than any other to the loving heart of Him who so loved us that He gave His only-begotten Son to be a ransom and propitiation for us, that we might have redemption through His blood.

Verse 15. *Of whom the whole family in heaven and earth is named.*

"An honourable encomium," says Henry, "on the love of Jesus." Interpreters who discard the words in the previous verse, directly connecting the Father with Christ, render this, "the Father whose children are called in heaven and earth." Literally, the words read, "from whom all the family in the heavens and on the earth is named." Does not the apostle point here to God as the great Father? the source of the name *family?* For the Greek conveys an affinity of name, for which we have no corresponding term in English. "*Pater,*" father; "*patria,*" family. Had the sentence been, "the *Creator,* after whom every *creature* in heaven and earth is named" all would be plain to the English reader. But we must not thus render: "for it is not in virtue of God's *creative power* that the apostle here prays to Him, but in virtue of His *adoptive love* in Christ." It may not be a very learned conclusion to come to, but it seems simple and practical to interpret this allusion as carrying out the thought of the previous portion of this epistle, namely, the union of Jew and Gentile, and to understand the apostle as expressing the oneness of the Church visible, both Jews and Gentiles, with the Church invisible,—the gathered

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into glory. And when he speaks of all alike, the struggling saints on earth, and the glorified saints in heaven, as rejoicing in the one name which they enjoy as the children of our Father, even God, does He not "imply the *thing*, as well as the *name?*"—that they are not only called by one name, but made one by being united into the one Saviour, and so made the children of God? To those who have suffered bereavements, how precious the thought that the family is still ONE! True, some are on earth and some in heaven, but the survivor, whose departed sleep in Jesus, can say, though four are far away and two sleep beneath the sod, "We are seven."

"How many are you then, said I,
If they two are in heaven?
Quick was the little maid's reply,
'Oh! master, we are seven.'

"But they are dead! these two are dead!
Their spirits are in heaven.
'Twas throwing words away, for still
The little maid would have her will
And said 'Nay, we are seven.'"

The family of God is a "whole family." Scattered, it is true, for a time, but one and indivisible. Furthermore, it is in process of gathering. The prepared are passing continually away from our earthly sight. They are joining, what Hallam so touchingly called "The gathering in the Heavens." But we who remain are only waiting to follow, and we look onwards and upwards with patient contentment. True and precious is the thought embalmed in these lines of the Hampstead Bickersteth:—

"The heaven is gathering one by one in its capacious breast
All that is pure, and permanent, and beautiful, and blest.
The family is scatter'd now, though of one home and heart,
Some militant in earthly gloom, in heavenly glory part;
But who can speak the rapture when the circle is complete,
And all the children, sunder'd now, before the Father meet?
One fold, one shepherd, one employ, one everlasting home.
Lo! I come quickly! Even so! Amen! Lord Jesus, come!"

Reader! do you bear this family name? His name who is the Father of our Lord Jesus Christ? And are you waiting in patient hope and trust for the final family gathering?

W. F.

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Art. V.—ASSUMPTIONS AND PRESUMPTIONS OF THE TIMES.

"When the Son of man cometh, shall he find faith on the earth?"—Luke xviii. 8.

Coming afresh to the current literature of this country, I have been much struck with the smartness, or rather the "know-all-ness," of many literates, especially of some writers on science. When a physicist attempts to explain from a few hand-experiments some complicated movements of heavenly bodies, the astronomer deems him rash, and rebukes him ("Proctor on Tyndall," in *Fraser*, October 1869); and when he, or one like him, attempts to identify mental phenomena with physical movements of the organism, the moral philosopher may well be astonished ("M'Cann on J. S. Mill and Bain," Lecture at Glasgow, November 1869); but when one such attempts to weigh and measure, limit and bound, spiritual realities by his physical rule and plummet, his attempts might then be characterised as "presumptuous sin" (Ps. xix. 13; 2 Peter ii. 10).

Professor Tyndall is one of the "representative men" of the time, whose writings have appeared to me rather wild in this respect. In his lectures on "Heat" (1863–65, p. 632), he abruptly goes out of his way to tell his audience and young students, that, as natural philosophers, they have nothing to do with perceiving divine purpose and design in nature. In the midst of experiments to prove that water expands and floats on solidifying into ice, and thus forms a covering and protection to the living creatures in a lake, by preventing the penetration of the winter-cold to the depths below, he proceeds, "Such facts naturally and rightly excite the emotions; indeed the relations of life to the conditions of life, the general adaptations of means to ends in nature, excite, in the profoundest degree, the interest of the philosopher. But in dealing with natural phenomena, the feelings must be carefully watched. They often lead us unconsciously to overstep the bounds of fact. Thus, I have heard this wonderful property of water referred to as an irresistible proof of design, unique of its kind, and suggestive of pure benevolence." He then shows it is not an isolated case, but prevails even where no life is concerned apparently, and adds, "Once for all, I would say that the natural philosopher, as such, has nothing to do with purposes and designs. His vocation is to inquire *what* nature is, not *why* she is; though he, like others, and he, more than others, must stand at times rapt in wonder at the mystery in which he

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dwells, and towards the final solution of which his studies furnish him with no clue."

This is very emphatic, but it is also passing strange! The multiplicity of cases of wondrous work with the simplest elements, only multiplies the proofs of God's wisdom and beneficence; and as to "emotions," he says, elsewhere, "When an experimental result was obtained by Faraday, it was instantly enlarged by his imagination—this light which was intellectual enabled him to see *far beyond* the boundaries of the *fact* itself, and the heat which was *emotional* urged him to the conquest of this newly revealed domain." Thus seeing beyond the mere fact the Professor insists upon, he will have his students perceive more than the mere sequences of cold air, freezing water, and solidifying ice; they must see the law or laws operating in the case. He is not content that they should see and feel the mere *sensuous fact*, but requires that they should know the *intelligible principle* of the case. He says, "The principle is something which lies behind the facts, and from which the facts flow in necessary sequence." He tells them, "In the study of nature two elements come into play, which belong respectively to the world of *sense* and to the world of *thought*—we observe a *fact*, and seek to refer it to its *laws*."—but there they must stop.* Spiritual facts and laws may and do prevail over and interpenetrate all this physical and intelligible, but his students are debarred from inquiring into, or perceiving such realities. His assistant would be no worse a manipulator through understanding the *principles*

* Again he says, "In the study of Nature the *coarser* phenomena which come under the cognisance of the *senses*, often suggest to us the *finer* phenomena which come under the cognisance of the *mind*" (*Glaciers*, 1860, p. 444), which might likewise suggest something finer and higher still. And when he says, "The value of a fact is its position and suggestiveness in the general sequence of scientific truth," he does not see that the highest significance of such truths arises from their relation to and elucidation of spiritual truth. Again he says, "Scientific education must teach us to see the invisible as well as the visible in nature; with the eye of the mind to see those operations which entirely elude the eye of the body; to look at the very atoms of matter in motion and at rest, and to follow them into the world of the senses. . . . You ought, in short, to be able to seize the conception," &c. (*Sound*, 1867, p. 335); *a fortiori*, to endeavour to trace their entire dependence upon the might and will of their Creator. Laying such stress on the knowledge of hyperphysical laws, he yet speaks of the views of such as Euler and Sir W. Hamilton, who see in metaphysical *laws of harmony*, that which courses our pleasure in music, as "superstition," while he holds the (concomitant) physical "fact" of the jerking impulses of air which "subject the ear to a jerking intermittance," as *the* cause of dissonance. Thus, as is too common, translating physical concomitants, associations, and accompaniments, into causal laws. What wonder that higher, *i.e.*, spiritual principles and laws, are not recognised, or are mistranslated!

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elucidated by his mechanical or chemical experiments; but he would be sure to "overstep the bounds of fact" if he allowed his "feelings" (?) to lead him to see the hand of his God in all His works, to see in the "adaptations of means to ends, the harmonious relations of life to the conditions of life," evidences of the "power, wisdom, and goodness of God." His students and readers "must stand at times rapt in wonder at the mystery in which they dwell," but not dare, if they wish to be deemed natural philosophers, to look for or behold the Glorious Presence "by whom all things consist;" although he confesses that "towards the final solution of that mystery, his studies furnish him with *no* clue;" and so, as Professor Huxley would say, the philosopher is to resort to "silent worship," and to adore this imaginary mystery, the "Unknown." Is this "muddy awe," this bowing to a mystery and worshipping an unknown, not a "show of wisdom in will-worship and humility," to be "willingly ignorant," and to "glory in our shame?"

What does the Professor mean by saying we are not to ask "*why* nature is" so and so? while in another place he admits that "facts cannot satisfy the mind—the question *why*, should combination take place according to that law, is inevitable;" and elsewhere, he insists upon our inquiring "*Whence* comes the sequence? What is it that binds the consequent with its antecedent in nature?" Just so, and the true philosopher should find no repose in the mere registration of "facts and laws" in nature; the further question intrudes itself with resistless might, Whence come the facts and laws? Who is it that made things so, and sustains all this nature? The truly scientific man never can attain rest, until he reaches the spiritual, personal power by whom all nature, its facts and laws, matter and forces, have been created and are preserved and governed.* To the Christian philosopher this is like the "middle propositions" of Bacon, the "generalia" of knowledge of J. S. Mill, whereby science having studied the phenomena and found a *rationale* of the law or laws of the same, the philosopher determines the purpose and designs pregnant

* Herschell will have us "contemplate the world and the objects around, not as a set of phenomena, merely, as they affect our immediate situation and can be rendered subservient to our comfort, but a *system disposed with order and design*;" claiming our "highest admiration for the harmony of its parts, the skill and efficiency of its contrivances—some of which we may attempt to imitate—while in others, though we may see the effect produced, yet the means by which it is done are alike beyond our knowledge and our control. Thus we are led to the conception of a *Power and an Intelligence adequate to 'the production' and maintenance of all we see in nature,"* &c.

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therein, the power, wisdom, and goodness displayed therein, and hands them over for the use of the Christian life. Is not that science then " false " to God, that philosophy " vain," which not only fails to recognise, but would deprecate the seeing and the search for the most important of all facts and laws? Our God tells us " The heavens declare His glory, and the firmament showeth His handy-work; their line is gone out through all the earth," &c.; and again, " The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse;" and that " He hath made His wonderful works to be remembered (as His), and to be sought out of all them that have pleasure therein " (as His). But Tyndall says, " Once for all," we have "nothing to do " with such views. Then we must answer, " Let God be true, and every man a liar." " For what, if some do not believe, shall their unbelief make the faith of God without effect?"

If it be competent to the Professor to see more than his predecessors did in Heat, that it is not a *material* entity, but a *hyperphysical* motion, it is as competent to us to see still further, that the *spiritual* is as immanent in nature as the hyperphysical, that the *sustentation and preservation*, the *design and purpose of God*, prevail in and rule over all this physical and hyperphysical universe; or that, as Brewster quotes Kepler, " While the tongue of the Almighty is speaking to us in His Word, His finger is writing to us in His works."

If the eyes of his predecessors were sealed, or they had not advanced so far as to see the *im*material laws which Tyndall, raised "above the intellectual *plateau* and general level of thoughts of that time," now sees prevailing everywhere, may it not be that he is in like condition as respects spiritual realities, which are nevertheless " not far from any one of us?" If he needs his eyes unsealed and his hands ungyved, that he may behold and handle the spiritual, why should he insist upon others blinding and fettering themselves? If a deaf or a blind man insisted upon Tyndall's not hearing sounds, or seeing light and colours, because *he* does not, is he to deny the exercise of his hearing or eyesight? He tells of insects being sensible of sounds which are inaudible to man—and the reverse is equally true, I suppose; but *he* hears not the music of God's providence ringing through all His works. Why, then, should the spiritual man, " the man of faith," even though a natural philosopher, who has spiritual insight to see and " know all things," reduce himself to the level of an *animal-man*, " natural, fleshly," who,

with deadened spirit, cannot know the Designer, God, and therefore cannot see His "purposes and designs" in creation? "So foolish was I, and ignorant; I was as a beast before Thee" (1 Cor. ii. 9–16; Ps. lxxiii. 22).

In his book on "Faraday" (1868, p. 171), Tyndall says, "His religious feeling and his philosophy could not be kept apart (!); there was an habitual overflow of the one into the other." Did this spoil the experimental power of the philosophy of that "prince of the physical investigators of the present age," as he himself calls Faraday? No; he knows it did not, and he indirectly admits it. Fancy our Professor standing in great admiration before some of that prince's discoveries and experiments, benefiting by them, and haranguing about them, but never inquiring or talking of the author of them! How mean, how ungrateful, he would think such conduct. Then what disloyalty to God, not distinctly to acknowledge His goodness and glory in Nature, from whom he derives his own being and blessing! And can Tyndall believe that, in the midst of his experiments, it is not his highest duty and privilege "to do all to the glory of God," and to "triumph in the works of His hands, though a brutish man knoweth not;" "and to praise the Lord for His wonderful works—saying, Holy, holy, holy is the Lord of hosts: *the whole earth is full of His glory*" (Ps. cvii.; Isa. vi. 3)? His friend and teacher, Faraday, delighted so to acknowledge Jehovah, and so also did many of those others whom he invokes in support of his theories, such as Locke and Bacon, Newton, Herschell, and Brewster. All of these, we trust, "through faith understood that the worlds were framed by the Word of God, so that things which are *seen* were not *made* of *things* which do *appear;*" and that "by Him (the Son of God, Jesus Christ our Lord) were all things created that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were created *by* Him, and *for* Him; and by Him all things *consist:* who *upholdeth* all things by the word of His power" (Heb. i. 11; Col. i.) And were these philosophers less able interpreters of Nature, because while observing sensuous and supersensuous facts, they did not close their eyes to as obtrusive spiritual facts? Matthew Arnold talks of "Philistinism,"—what can be greater Philistinism and want of "sweetness and light," than to ignore and be insensible to the Creator in His works? Who is the Philistine here, Faraday or Tyndall? And yet he who thus implies a condemnation of the culture of such philosophers, nay, who has since carried his Philistinism into more open warfare

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against more sacred facts, claims a brotherhood with Christian workers; thus, "Surely the men whose noble vocation it is to systematise the *culture* of England, should turn science to practical account. Science desires their friendship on honourable terms; it wishes to work with them towards the great end of all education, the bettering of man's estate;" and then concludes with an implied threat.

He repeatedly talks of "Lavish Nature operating thus throughout the world;" "Nature stepping aside from her ordinary proceeding;" "Observe how truly Nature works, how rigidly she carries her laws into all her operations;" "As if Nature, once committed to her task, took delight in showing the wealth of her resources," &c., &c. (pp. 112, 235, 331, 334, 384, 484, &c.), till one might think he views *Nature* as a *god*. Indeed the friendly *Spectator* says, "Is not Nature even now an object of separate adoration to Dr Tyndall himself?"* while the only true and living God is never once mentioned by him in these 632 pages, though they treat of many wondrous things in God's Universe. How different with other men of science! For instance, I happened, while reading Tyndall's big book, to meet with the following pages in the writings of two eminent

* What miserable *in*sensibility to be so sensible of the physical beauty and wonders of nature, and not to view them as the "handy-works," and the associations connected with them as the "providences of God!" as the following passages from his "*Glaciers*" (1860, p. 444) evince:—"Perhaps Nature meant to give me a friendly warning, for while speculating as to the wisdom of entering the (glacier) cavern, it suddenly gave way, and with a crash which rivalled thunder, the roof strewed itself in ruins upon the floor. . . . Amid the chasms, as the day drooped and the shadow in the valley deepened, a feeling approaching to awe took possession of me. . . . The ice from the edge of which I was to leap was loose and insecure, and hence a kind of nervous thrill shot through me as I made the bound; the opposite side was fairly reached, but an involuntary tremor shook me all over after I felt myself secure. . . . At each pause my heart throbbed audibly. . . . I also sought a little aid and encouragment from philosophy, endeavouring to remember what great things had been done by the accumulation of small quantities. . . . Nature seemed determined to make us some compensation for the loss of all prospect, and thus showered down upon us those lovely blossoms of the frost; and had a spirit of the mountain inquired my choice or the view of the frozen flowers, I should have hesitated before giving up that exquisite vegetation. It was wonderful to think of, as well as beautiful to behold. . . . Surely such an exhibition of power, such an apparent demonstration of a resident intelligence, in what we are accustomed to call "brute matter," would appear perfectly miraculous (!) and yet the reality would, if we could see it, transcend the fancy. . . . And now the sky began to brighten towards dawn with that deep, calm beauty which suggests the thought of adoration to the human mind (!). . . There was a nobility in the glacier scene—a strength of nature, and yet a tenderness, which at once raised and purified the soul," &c., &c. (pp. 38, 64-6, 69, 81, 84, 95, 117, 127, 130, 166, 187, 191, 206, 208, 212, 290, 318, 392).

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physicians, contemporaries of Locke, viz., Thomas Sydenham and Andrew Combe. The latter says:—

"There is scarcely a single page in all my three physiological works, in which such a feeling (of piety) was not active as I wrote. The unvarying tendency of my mind is to regard the whole laws of the animal economy, and of the Universe, as the *direct dictates of the Deity*; and in urging compliance with them, it is with the earnestness and reverence due to a Divine command that I do it. I almost lose the consciousness of self in the anxiety to attain the end; and where I see clearly a law of God, I rely upon its efficiency for good, with a faith and peace which no storm can shake, and feel pity for those who remain blind to its *origin, wisdom, and beneficence.* I therefore say it solemnly, and with the prospect of death at no distant day, that I experiencd great delight when writing my books, in the consciousness that I was, to the best of my ability, expounding 'the ways of God to man,' and in so far *fulfilling* one of the *highest objects of human existence.* God was indeed ever present in my thoughts." And Sydenham writes. "In the foregoing discourse I have made use of the term Nature. . . . By Nature, I always mean a certain assemblage of natural causes, which, though destitute in themselves of reason and contrivance, are *directed* in the *wisest* manner, while they perform their operations and produce their effects; or, in other words, the Supreme Being, by whose power all things are *created* and *preserved, disposes* them all in such manner, *by His infinite wisdom,* that they proceed to their *appointed functions* with a certain regularity and order, performing nothing in vain, but only what is best and fittest for the whole frame of the Universe, and their own peculiar nature; and so are moved like machines, not by any skill of their own, but by that of the Artist." And again, "He who gives himself to the study and work of medicine, ought seriously to ponder these four things. 1st, That he must one day give an account to the Supreme Judge of the lives of the sick committed to his care. 2d, That whatsoever of art or of science he has by the Divine goodness attained, is to be directed mainly to the glory of the Almighty, and the safety of mankind, and that it is a dishonour to himself and them to make these celestial gifts subservient to the vile lusts of avarice and ambition. 3d, That he has undertaken the charge of no mean or ignoble creature, and that in order to his appreciating the true worth of the human race, he should not forget that the only-begotten Son of God became a man [and died for man], and thus far exalted, by his own dignity, the nature he assumed. 4th, That as he is himself not exempted from the common lot, and is liable and exposed to the same laws of mortality, the same miseries and pains as are all the rest, so he should endeavour the more diligently, and with more tender affection, as being himself a fellow-sufferer, to help them who are sick."

Such appears to have been Faraday's spirit too, and I don't see why his successor in the Royal Institution should not desire to attain a like spirit of piety. He, indeed, seems to forget that it is a contention not for *less,* but for *more* knowledge; but he would hold us back, would make his students stand still, or would fix us in his own groove of thought, to see and run only in that, or if in any other, only *with him.* He would have us to be like animals, prone—only looking *down,* never looking *up.* At least, such is the tendency of his teaching, that we have "nothing to do with the purposes and designs" of God in nature. He seems even jealous of a passing

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reference to it by a Danish brother philosopher, who, starting from the principle that the forces of Nature are something *immaterial* and imperishable, said, "As it is obvious that it is through them only that the *wisdom* we perceive and admire in Nature expresses itself, these powers must evidently be in relation to the spiritual, immaterial, and intellectual Power that guides Nature in its progress." Upon which Tyndall comments thus:—"Whatever induces a man to work has *some* value; and inasmuch as these speculations induced M. Colding to become an experimenter, they are, on this account, entitled to a certain degree of respect."

I wonder he didn't, when quoting Helmholtz, call him to order for speaking of "the greatness of the Universe, and the *wisdom* displayed in it." So, again, in his kindly, affectionate account of his friend and teacher, Faraday, he constantly shrinks from any acknowledgment of God, and so does him an injustice, by attributing his humility, gentleness, &c., to anything rather than the power of the Word of God. He says, Faraday was "blameless, vigilant, sober, of good behaviour, apt to teach, not given to filthy lucre." "He had not a trace of worldly ambition;—he did not learn his gentleness in the world, for he withdrew himself from its culture, and still this land of England contained no truer gentleman than he;—he believed the human heart to be swayed by a power to which science and logic opened no approach, and right or wrong, this faith, held in perfect tolerance of the faiths of others, strengthened and beautified his life" (pity that his friend has not shown a like tolerance!); but he curiously adds, "Never once, during an intimacy of fifteen years, did he mention religion to me save when I drew him on to the subject,—he then spoke to me without hesitation or reluctance." He seems to take credit for this reticence, whereas it surely implies a want of confidence towards him, a fear of precious pearls being despised by the junior philosopher. Pity he has not told us what is the purport of his friend's religious conversation; and, again, of his "last words" to him when lying in his last sickness; or what "power" Faraday believed swayed the heart, and "to which science and logic opened no approach!" If anywhere, we had a right to expect Tyndall here to have acknowledged the work of the grace of God, our Saviour, in the heart and conduct of a philosopher; but no, he seems studiously to avoid doing so. He accounts for the character of this "just and faithful knight of God," as he poetically styles his friend, thus: "*Nature*, not education, rendered Faraday strong and refined,—out of acids, alkalis, or saline solutions, the crystal came sweet and pure,—by some such

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natural process in the formation of this man (?) beauty and nobleness coalesced, to the exclusion of everything vulgar or low." Again, when quoting from a letter written by Faraday in 1854 (he died in 1867, aged seventy-six), in which he said, "But then our subjects are so glorious, that to work at them rejoices and encourages the feeblest, delights and enchants the strongest,"—Tyndall comments, "The contemplation of Nature, and his own relation to her, produced in Faraday a kind of spiritual exaltation which makes itself manifest here. His religious *feeling* and his philosophy could not be kept apart [as if it were needful to keep them apart !] ; there was an habitual overflow of the one into the other." And yet in the 171 pages about his friend, he gives us this one sentence only regarding his predominant characteristic. But from other sources we know what the "kind of spiritual exaltation" was which made the faithful knight not sever his faith from his philosophy ; and what meaning to attach to the words that follow, though such be not the meaning of their recorder: "In the fulness of his honours and of his age, he quitted us ; the good fight fought, the work of duty—shall I not say of glory?—done ;" for we have reason to know that he fought in the "good fight of faith," and that the duty was done in faithfulness to his Lord, and to the glory of His name. And with like meaning would we wish to read Tyndall's concluding reference to himself: "His friendship was energy and inspiration ; his 'mantle' is a burden almost too heavy to be borne ;" and, to translate his words, "Destiny ruled otherwise" (as to Faraday surviving him), into "God willed it so," requires that the younger should follow his predecessor's example, so far as *he* followed Christ.

As instructive to our great living experimenter, and encouraging to other philosphers, I venture here to quote from the *British Quarterly Review's* article (April 1868) on "Michael Faraday," whose "Life" by Dr Bruce Jones, I observe, has just come out:—

"It is a dreary spectacle to see a positive philosopher marching up to phenomena through which the light of *creative intelligence* is shining as through a transparency, and suddenly turning upon his heel when he catches a glimpse of the glory beyond, in order to tell his followers that they must pause and ignore the existence of every thing they cannot actually demonstrate. On the contrary, the nearer Faraday approached a truth or mystery of Nature the more his enthusiasm appeared to kindle, and when fairly in its presence, he stood gazing at it with wondering eyes, and a soul full of loving admiration. So Faraday writes, 'When I consider the multitude of associated forces which are diffused through Nature,—when I think of that calm and tranquil balancing of their energies which enables elements most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together, and be made subservient to the wants of creation,

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I rise from the contemplation more than ever impressed with *the wisdom, the beneficence, and grandeur,* beyond our language to express, *of the Great Disposer of all.*' But Faraday was still more. His name must be entered on the bright roll of philosophers who have been sincere in their faith, as they have been profound in their science. So far from being repelled by Revelation, as is too common in these carping, critical days, that man of genius not only saw nothing in the course of modern discovery to shake his belief in God's Book, but clung to it with indomitable trust as the strongest, surest pillar of the Universe. It is a fact, which never should be forgotten, that he, the most experimental inquirer of his day, the man most accustomed to anatomise phenomena, the man who held more familiar converse with Nature respecting her laws than any other of his contemporaries, remained to the last one of the staunchest of believers. It is precisely in such cases as those of Newton and Faraday that Christianity has its fairest play amongst philosophers; for it is precisely there that the pride of talent and the conceit of superior knowledge, deadly foes to Revelation, can have least disturbing power. The modesty of character which distinguished these two great captains of science, and the singular truthfulness of their dispositions, enabled them to judge candidly; and their verdict, recorded in heaven as on earth, will outweigh the hostile decisions of hundreds of lesser and vainer men. . . . With him science had ever walked hand in hand with religion, and throughout his career he had never struck one blow at Revelation, nor uttered one word which could weaken the faith of the simplest believer. A purer, less selfish, more stainless existence has rarely been witnessed. . . . A man to be loved, a Christian to be revered, a philosopher to be had in perpetual memory, was, and is, and will be, Michael Faraday."

To return to Tyndall,—this master of experiment would himself be held fast by physical "facts" and experiments, were it not for the saving presence of hyperphysical "law." But in his 532 pages, which are full of most interesting and instructive experiments, there are plenty of "theories," "probable causes," "possible causes," &c., and the inferences from local facts seem to be constantly stretched, beyond their legitimate scope and the due measure of his line, into other departments of science and the line of other men's things; nay, he deliberately asserts that "the connexion of this agent (heat) with the general energies of the universe is such that, if we master *it* perfectly, *we master all,*" which surely bodes not well for his modesty. Yet, after all, are not his conclusions as to "heat being a mode of motion" (an idea borrowed from Locke and Bacon) based upon two or three grand *assumptions,*—namely, of *atoms,* of *ether,* and of their *motion,* and of the repetition of such motions by our *nerves,* to make us sensible of light, heat, &c.? Did not both his masters, Davy and Faraday, deny the theory of Atoms, and the latter object even to the use of the term "atom?" and is it not still a strongly questioned point among philosophers (of which, however, he gives no hint in this big book, nor in his others, as far as I have observed)? And, as to ether, did not Faraday argue that the "vibrations of light and radiant heat

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consist in the tremors of lines of *force*," and that this motion (of force), as far as it is admitted, will *dispense* with the *ether* which, in another view, is *supposed* to be the medium in which these vibrations take place?" And Grove, too, the great teacher of the "correlation of physical forces" (1842–62, pp. 271)—whom Tyndall has followed, but does not sufficiently acknowledge—seems to assume the existence of a "highly attenuated matter," only to fill up the "abhorred vacuum" in the interplanetary spaces, so as to provide a "medium" for the "intercommunication of star with star,"—adding, in 1866, that he expects "such ideas as ether, &c., will disappear," when we shall have formed better "conceptions,"—the truth most likely lying nearest to Faraday's view of forces, namely, that motion, as well as heat, light, &c., is each but a mode of Universal Force or Energy, which is manifested under certain conditions as heat, under others as motion, &c. Then, as to the nerves,—while Tyndall tells us, "the various nerves have their origin in the brain, . . . what the nerves convey to the brain is in all cases *motion*,—*i.e.*, "vibration of the molecules of the nerves," which motion "the brain declares to be heat or light, &c.," such motion being excited, in the case of light, by the concussion against the retina of 474 to 699 millions of millions of waves of ether, speeding at the rate of 192,000 miles per second; on the other hand, he quotes Helmholtz as proving that "the rapidity with which an impression is transmitted through the nerves is *ninety-three feet a second*." What equation shall satisfy these diverse proportions, of the accumulated shocks and rays heaped and pressing upon the retina at so incredible a rate and speed, and of the sluggish conveyance of the "impression" through the optic nerve, at the speed of ninety-three feet per second! But thus theorising, inferring, believing such invisible and extraordinary things, he cannot see, and won't allow others to see, invisible spiritual realities. Even Grove does not ignore, much less deprecate, such recognition, for in the above work he emphatically says, "Causation is the Will, Creation is the Act, of God;" and, at the British Association in 1866, "If we are satisfied that continuity is a law of Nature, *the true expression of the action of Almighty Power*, then, though we may humbly confess our inability to explain why matter is impressed with this gradual tendency to structural formation," &c.

But why make so much of this un-English and un-scientific "twist of view" of the Professor? Because he was not content with throwing the "horrible shadow" of his experimental fumes between his students and their perception of God, raising a terrible "dust" full of "germs" of evil, I fear, but has since,

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with unholy hands, dared to handle the miracles and providences of our blessed Lord. He writes a "flashy" article in the *Fortnightly Review* (June 1867), headed "Miracles and Special Providences," taking as his text Canon Mozley's "Bampton Lectures" for 1865. He vehemently objects to Mozley's statement, that "the proper function of the inductive principle, the argument from *experience*, the *belief* in the order of Nature,* an unintelligent impulse, of which we can give no 'rational account,' is to operate as a practical basis for the affairs of life," &c.,—"this *belief* not having itself a foundation in *reason*, the ground is gone upon which it could be maintained, that miracles, as opposed to the order of Nature, are opposed to *reason*,"—"science has led up to the *fact*; but there it stops; and for converting this fact into a *law*, a totally unscientific principle comes into play, the same as that which generalises the commonest observation of Nature." As against this view, Tyndall strangely urges, "It is by a kind of *inspiration* that we rise from the wise and sedulous contemplation of facts to the principles on which they depend,"—this passage from facts to principle is called induction, which in its highest form is *inspiration*,"—*e,g.*, "After much reflection it *flashed upon* Torricelli that the atmosphere might possibly exert the pressure, &c.,—his *thought* had forestalled a fact never before revealed to human eyes,—Pascal verified the result of Torricelli." Again, "By one of those *flashes of inspiration* which reveal to the mind the vast in the minute, it occurred to Kepler that the force by which bodies fall to the earth might also be an attraction: Newton pondered all these things, until it became entirely luminous: *how this light arises we cannot explain*; but, as a matter of fact it does arise, . . . and persistent thought brought more and more clearly out the *final divination*, . . thus Newton, like Torricelli, first pondered his facts, illuminated them with persistent thought, and finally *divined* the character of the force of gravitation." . . . Again, "Kepler had deduced his laws from observation: *as far back* as those observations extended, the planetary motions had obeyed laws; and neither Kepler nor Newton entertained a *doubt* as to their *continuing* to obey them; year after year, as the ages rolled, they *believed* that those laws *would continue* to illustrate themselves in the

* Tyndall says elsewhere, "We may emerge, and often do emerge, from our reasoning with a contradiction, but on retracing our steps we infallibly find the cause of contradiction to be due not to the lack of *constancy* in Nature, but of accuracy in man. It is the millions of *experiences* of this kind which science furnishes, that *give* us our present *faith* in the *stability* of Nature" (*Sound*, 1867, p. 335).

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heavens." (He is full of these "flashes," and "intuitions," and "inspirations," and "divinations," and "revelations," in his book on Faraday too, of whom he says, "He was more than a philosopher; he was a *prophet,* and often wrought by an *inspiration* to be understood by sympathy alone." . . . "And so it must always be, the great experimentalists must ever be the *habitual theorist.*") He argues as if our experience of the past juxtaposition of spring and summer is in *reasoning* the ground for our belief and expectation of its recurrence; that our past experience is *evidence,* or "grounds which make evident" to reason the necessity of believing in like future experience; as if because one cause has given a certain effect now, it is a *demonstration* that *therefore* a like cause *must* give a like effect again; yet he unconsciously admits that the *belief* that the observed force or forces which produced past or present effects will again produce them, is founded on the *assumption* that the forces will *continue* to operate and produce like future effects; and says, "*If* the force be *permanent,* the phenomena are *necessary,* whether they resemble or not anything that has gone before: hence, in judging of the order of Nature, our inquiries eventually relate to the *permanence* of force." And then adds, "Nothing *has* occurred to indicate that the operation of the law of gravity has for a moment been suspended [and, *therefore,* it cannot and will never be suspended or changed]; nothing has ever intimated that Nature has been crossed by spontaneous action [by the will of God, or of man, as when the experimenter wilfully interferes with the laws of Nature, as, when his "soul stirs the body to action, its function being to excite and supply force"]; or that a state of things at any time existed which could not be rigorously deduced from the preceding state" [*e.g.*, when the Professor was "reducing the phenomena of Nature to order by his intellect," or by his will developing diverse physical forces without the moral force of his *will* being observed to be there, or being traceable afterwards]. Hear Huxley, more recently, on the same point—"What is *necessity?* A stone unsupported will fall, we say, we *believe,* because experience has always shown it has; but when we change the *will* into *must,* and say the stone unsupported *must* fall, we introduce an idea of *necessity* which does not lie in the observed facts, and has no warrant. *Fact* I know, and *Law* I know, but no *must,* no *necessity.* . . . I deny, therefore, the materialistic position that there is nothing in the world but matter, force, and necessity; it is as utterly devoid of justification as the most baseless of theological dogmas. . . . We must have two beliefs—1*st,* That the order of Nature is ascer-

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tainable by us practically without limit; 2*d*, That our *volition* counts for something as a condition of the course of events."

Although protesting in this strange way against the idea of there being a non-reasoning principle in science, Tyndall appeals, in support of a statement by Fichte (that "noble and mighty thinker," as he calls him), "not to reasoning, but to the inward practical sense of truth in man,"—as if practical sense must be without reasoning,—and emphatically adds, "The affections and emotions are eminently the court of appeal in matters of real religion, which is an affair of the heart!" Where, then, does the "point of contrary flexure" lie which so divides the actions of this reasoning and emotive process? However, the Bible is full of appeals to the reasoning powers of man,—"Come, now let us reason together, saith the Lord,"—we are to be ever ready to give a "reason for the hope that is in us," and, as a "reasonable service, to present our bodies a living sacrifice, holy, acceptable unto God;" while Paul, "as his manner was, reasoned" everywhere, even with the subtle Greek as well as with the more solid Roman, on Mars' hill and in the Roman tribunal, when he "reasoned of righteousness, temperance, and judgment to come." And what is peculiarly applicable to questioners of God's providence and ascribers of all to "law," is such a passage as this, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things to come; show the things that are to come hereafter, that we may know that ye are gods" (Isa. xli.) In his anxiety to support the weight of "experience" as against miracles, Professor Tyndall makes another unconscious admission: Mr Mozley, he says, "accepts these miracles on testimony. Why does he believe it? How does he know that it is not delusion? How is he sure that it is not even falsehood? He will answer that the writing bears the marks of sobriety and truth; and that in many cases the bearers of this message to mankind sealed it with their blood. Granted; but whence the value of all this? Is it not solely derived from the fact that men, as we know them, do not sacrifice their lives in the attestation of that which they do not believe? Does not the entire value of the testimony of the apostles depend ultimately upon our experience of human nature?" And what more can we want but truthful, honest witnesses of plain matters of fact to tell us what they saw, and heard, and felt? Did it require that the apostles should be "scientific" men to be able to attest the death and living again of Christ our Lord,—to be able to tell

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us of His every-day life and acts, of His feeding thousands, of His healing the sick, and raising the dead? Isn't their "practical sense of truth" enough, or the "sacrifice of their lives," with our "experience of human nature," sufficient? Oh, the credulity of the incredulous, and the superstition of the scientific man, who believes that science would make him a better witness in such a case, or would enable him to understand the nature of a miracle any more than of creation! But now to see what he says directly about miracles.

In his "fatal facility of composition," Dr Tyndall becomes unusually incoherent in his remarks, so that it is difficult to know what he holds or means to assert on the two subjects he signalises in this dissertation, except that he would deny, and insist on others denying, the miracles and providences of our Lord. (1.) On miracles, he says, "It is a smaller thing to convert one liquor into another (water into wine) than to convert a dead rod into a living serpent.* . . . Moses, we are informed, *produced* a large reptile, Jannes and Jambres produced a small one. . . . The words addressed (by Christ) to Matthew, at the receipt of custom, required no miracle to produce obedience. It was by no stroke of the miraculous that Jesus caused those sent to seize Him to go backward and fall to the ground. It was the sublime and holy effluence from within, which needed no prodigy to commend it to the wonder and the worship even of His foes [how exactly he knows it all! was it from 'experience?'] . . . The spread and influence of Christianity—Mr Mozley *actually* makes use of this result to strengthen his plea for the miraculous (!) . . . This important experiment (of religion without miracles) Mahometanism has made for us; it has lived and spread without miracles [the Professor forgets the numberless alleged 'visions' and communications from heaven, and the additions to these made by the false prophet's followers, besides its homogeneity with the 'natural,' and especially with the oriental mind, and its propagation by the sword]; and to assert, in the face of this *fact*, that Christianity has spread *because* of miracles, is not more opposed to the spirit of science than to the common sense of mankind (!). . . . What is his logical ground for concluding

* **Try this by the analogy of a former argument: "What is true for an atom is also true for a planet or a sun," says he. "Faraday does not see the same difficulty in his 'contiguous particles' as in wide space; and yet, by transferring the conception from masses to particles, we simply lessen size and distance, but we do not alter the quality of the conception; whatever difficulty the mind experiences in conceiving of action at sensible distances, besets it also when it attempts to conceive of action at insensible distances."**

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that the miracles of the New Testament illustrate Divine power? May they not be the result of expanded human power? A miracle he defines as something impossible to man. But how does he know that the miracles of the New Testament are impossible to man? Seek as he may, he has absolutely no reason to adduce save this, that man has never hitherto accomplished such things. But does the fact that man *has* never raised the dead prove that he *can* never raise the dead? Assuredly not, must be Mr Mozley's reply, for this would be pushing experience beyond the limit it has now reached, which I pronounce unlawful. Then a period *may* come when man will be able to raise the dead." (*Note.*—He has of late produced numberless organic substances which were long deemed impossible save to vital action.) "If this be conceded (!) it destroys the *necessity* of inferring Christ's divinity from His miracles. He, it may be contended, antedated the humanity of the future; as a mighty tidal wave leaves high upon the beach a mark which by and by becomes the general level of the ocean!!!" (2.) On special providences Dr Tyndall says, "Each of them assumes that Nature, instead of flowing ever onward in the uninterrupted rhythm of cause and effect, is mediately ruled by the free human will (!). As regards *direct* action upon natural phenomena, man's will is confessedly powerless (?), but it is the *trigger* which, by its own free action, *liberates* the Divine power. . . . The hold of this belief upon the human mind is due to the inner warmth, force, and elevation with which it is commonly associated (!)." And elsewhere he advises, "Be careful, above all things, of professing to see in the phenomena of the material world the evidences of Divine pleasure or displeasure. Doubt those equally who *pretend* to see in cholera, cattle plague, and bad harvests, evidences of Divine anger." And how does he *know* they are *not?*

As to the logic of this criticism, it might be dealt with by the "Under-graduate of Cambridge" who dealt with Darwin's logic; or by Dr M'Cann, who is "perfectly amazed at the illogical deductions materialistic philosophers have made from their own discoveries;" and he accounts for it from "the study of one science in all its details and *minutiæ* having a direct tendency not to expand, but to contract the mind," and wishes to be defended equally "from the unphilosophical utterances of scientific men, and the unscientific utterances of philosophical men;" or by the *Spectator*, who is very partial to science, yet says generally "no class of men seem to us to draw rasher and hastier inferences than the men of science," and in Tyndall's case points out the "unreasonableness" of his not recognising

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"the new results which would be produced by the exercise of new forces" such as the "*will*, which originates much, adapts and modifies more, in all that is beneath it, while the most that the fully explored parts of Nature can do is to remain what they are without any power of *self-modification*, without any *freedom*; to claim, therefore, that all our unscientific knowledge of the *higher* should be controlled by our scientific knowledge of the lower seems *unreasonable*, and from many points of view *absurd*." [Ay, and the pretentiousness of claiming to test scientifically how the Creator of matter and force "without means" must or may use such created means for *purposes* far beyond their scope and level, is astounding!] And adds, "It seems to us that, judging by mere history, the resurrection of our Lord from the dead is a fact which, quite apart from its nature and cause, it is *irrational* to disbelieve." However, my way of answering Dr Tyndall is to refer him to what his and my Lord and Master says of His "miracles," "mighty works," "signs and wonders":—1. That they are done by the power of God, and make manifest the works of God, and prove Christ's authority (Luke xi. 20; John ix. 4; Acts ii. 11-22; Heb. ii. 3, 4). 2. Prove His oneness and equality with the Father, and that He should be honoured even as the Father; that their equal works bear irrefragable witness of Him, and the truth of His statements (John v. 17-23, 36; x. 25, 32, 37, 38; xiv. 10). 3. Show forth His own glory and that of His Father (John ii. 11; xi. 4, 40; Acts iv. 21). 4. Prove Christ's lordship and power over the physical as well as over the moral and spiritual world (Matt. viii. 8-10; ix. 5, 6; xxviii. 18; John v. 25; xvii. 2; Heb. i. 2, 3; ii. 8; Phil. iii. 21). 5. Prove His power to bestow the like gift on His people, and prove the recipient worker to be a faithful adherent of Christ, and to possess His authority (Mark ix. 39; xvi. 17, 20; John xiv. 12; Acts vi. 8; viii. 6; xv. 12; xix. 11; iv. 29; xiv. 3; Rom. xv. 18; 2 Cor. xii. 12; Gal. iii. 5; Heb. ii. 4). 6. Attract and demand attention to the message of salvation, and convince many of His being the Son of God and the Saviour of sinners, and confirm others in their belief in Him (John ii. 11, 23; iii. 2; vii. 31; ix. 16; x. 41; xi. 37, 45; xii. 17; xx. 30; Acts iv. 29; viii. 6, 13; xiv. 3; Rom. xv. 18; 1 Cor. xii. 6-10; xiv. 22; 2 Cor. xii. 12). 7. Prove unbelief to proceed from want of consideration, and hardness of heart, and to be inexcusable (Mark vi. 5, 52; John vi. 26; xii. 37; xv. 24; Heb. ii. 3, 4). 8. Compel the testimony of enemies, and diminish the authority of false teachers and miracle-workers (John xi. 47, 48; xii. 19; vii. 48, 49; ix. 34;

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Acts iv. 16, 17; viii. 13; xvi. 17; xix. 17; Ex. viii. 19; 2 Thess. ii. 9; 1 John iv. 1).

Now Tyndall, fellow-man and fellow-sinner, do you not see that your or my notions, opinions, or judgments concerning miracles are utterly valueless if opposed to the statements of God's Word? But if you will trouble yourself, why not just settle the one central fact of the resurrection of Christ? for with it all the rest stand or fall; for "if Christ be not risen, then is our faith vain." And as to "special providences," have you ever tried to account for the history of the Jews, of Nineveh, of Babylon, and other single subjects of Scripture prophecy; and the individual cases of the New Testament? or have you ever duly weighed and considered "the chain of histories running through thousands of years, all inspired by one coherent conception of the Divine government, and all anticipating a great blaze of light upon the inner spirit of that Gospel which actually came?" Or, as an unconscious witness says, "What Scripture especially illustrates from its first page to its last is God's providence. . . . Especially the series of Divine providences in behalf of man from his creation to his end, and, above all, the words, deeds, and sacred sufferings of Him in whom all the providences of God centre." Can you doubt for one moment that if "not a sparrow is forgotten of God, but even the very hairs of our head are all numbered" (Luke xii. 6), then, all the events of our lives (which include specialities, as all Nature does, and would upbraid your unbelief) are ordered and sure by God, who "doeth according to His will in the army of heaven, and among the inhabitants of the earth," and, therefore, that there can be no evil or good in a city or country and the Lord not have to do with it? (Amos iii. 6). Even if "plague, pestilence, or famine" be connected with neglect of sanitary rules, and hence a punishment for infringing the natural laws of God, does that exclude His further special dealing with man's spirit, whereby the Word-enlightened conscience of individuals, or of a nation, is roused to a conviction of sin against the Governor of heaven and earth, and the Saviour of sinners, to whom they owe their life and all, and they are made to "humble themselves under the mighty hand of God," and to "turn from their evil ways," and, believing His invitations, appeal confidingly to His mercy in Christ to abate or remove the dread visitation? Of course, all prayer implies the sense of the abiding action of the Creator and Sustainer in His own Universe; or, even as stated by Herschell, "the constant exercise of His direct power in maintaining the system of nature and the ultimate emanation of every energy

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which material agents exert from His immediate will, acting in conformity with His own laws." Then, what do you mean by "trigger?" The Holy Ghost, the Spirit of God, makes intercession in us "according to the will of God," and our heavenly advocate, Christ Jesus, "ever liveth to make intercession for us," and therefore "we know that *all things* work together for good to them that love God" (Rom. viii.) Do you mean to deny or to sneer at both the example and the command of our Lord, who "continued all night in prayer," and who "was heard always," whose form of prayer you perhaps have often used, "Our Father," &c., who taught men "always to pray and not to faint," to "ask and ye shall receive," that "prayer be made for all men," that we "be careful for nothing, but in *everything* by prayer and supplication, with thanksgiving, let your requests (requirements) be made known unto God," that "the prayer of a righteous man availeth much," and that "if we ask *anything* according to His will He heareth us, and we know that we have the petitions that we desired of Him?" And would you "limit the Holy One of Israel," and neglect such promises as these?—"All things *whatsoever* ye shall ask in prayer, believing, ye shall receive;" "*Whatsoever* ye shall ask *in my name* that will I do, that the Father may be glorified in the Son;" "If ye shall ask *anything* in my name I will do it." Ah! Tyndall, have you never felt the "warmth" of faith in these glorious invitations and promises of your Lord? No experience of His special dealings with you? Have you had no special mercies in the course of your eventful life to remember and thank God for? On Alpine heights, 'mong thundering avalanches, slippery glaciers, and yawning crevasses, brought often through many dangers, and enabled to write pretty accounts about them, and of having attained your heart's desire, has no thrill of gratitude found utterance from your heart to "God, in whose hand your breath is, and whose are all your ways, and whom yet you have not glorified?" (Dan. v. 23). While others have awfully perished there, you remain "the living, the living, to praise God" (Isa. xxxviii. 19). Though you may not perish by "icy projectile in open air," nor "horrible embrace of glacial chasms," yet, when your turn comes, what will then be your dying thoughts of eternity, for which you have not prepared, if thought be granted you at that hour?* . . .

But to conclude the notice of this "slashing" article. With

* He frequently writes in this strain:—"The moment was to me a peculiarly solemn one; our little party, tied altogether, seemed so lonely and so small amid the silence and the vastness of the surrounding scene.

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a vigour of logic rarely equalled (to adopt his style), and with a confidence in his conclusions never surpassed, the Doctor disposes of our belief in miracles and providence in a manner calculated to startle some who believe, on conclusive evidence, that the "order of nature" was originated, and is guided and sustained, by the Creator and Lord of the Universe. He would ride rough-shod over all the convictions of those who believe the witness of God in the matter. There is a dash of scorn in the energy with which he tramples on it. He says, "For thousands of years, witchcraft, and magic, and miracles, and special providences, and Mr Mozley's 'distinctive reason of man' [instead of "flash of inspiration"] had the world to themselves. They made worse than nothing of it—*worse* I say, because they let and hindered those who might have made something of it. Hence it is that during a single lifetime of this era of 'unintelligent impulse' [instead of "divination"], the progress in natural knowledge is all but infinite, as compared with that of the centuries during which magic, miracles, and special providences harried the reason of man!!" Isn't this the very intoxication of science which, first, will "not regard the work of the Lord, neither consider the operation of His hands," and then, ends in a spirit of open contempt and defiance? (Isa. v. 12, 19.) How boastful of science! And yet only the other day the discoveries made by "deep-sea dredgings" are reported to have caused Sir C. Lyell to say "that they have to the geologist almost a revolutionary character;" and Dr Carpenter to say "that they strike at the very root of the customary assumptions with regard to geological time." But Tyndall goes on—"The great mass of Mr M.'s educated people (who accept miracles) had no legal training, and were absolutely defenceless against delusions which would set that training at nought. Like nine-tenths of our clergy at the present day, they had an intimate knowledge of the literature of Greece, Rome, and Judea; but as regards a knowledge of Nature, which is here the one thing needful, they were noble savages and nothing more (such as Pascal, Faraday, Brewster). In the case of miracles, then, it behoves us to understand the weight of the negative before

We were about to try our strength under unknown conditions, and as the various possibilities of the enterprise crowded on the imagination, a sense of responsibility for a moment oppressed me. But as I looked aloft and saw the glory of the heavens, my heart lightened, and I remarked cheerily to Hirst, that Nature seemed to smile upon our work. 'Yes,' he replied in a calm and earnest voice, 'and, God willing, we shall accomplish it.' . . . To be killed in the open air would be a luxury, compared with having the life squeezed out of one in the horrible embrace of these chasms."—(*Glaciers*, pp. 73-75.)

we assign a value to the positive; to comprehend the protest of Nature before we attempt to measure with it the *assertions* of men," *i.e.*, of the "man Christ Jesus," and His apostles and disciples. As if the protest of Nature is not stronger against his unbelief in the obedience of Nature to the God of Nature; against his "unreasonable" unbelief of the surest historic evidence; against his unnatural unbelief of the testimony of admittedly truthful and sensible witnesses regarding the clearest matters of fact (such as our judges would tell a common jury they were as capable of judging of as judges are), which it would be a greater marvel to find all the witnesses to be deceived in than the marvel of the miracles themselves! Well may "theologians" stand amazed at the ignorance of all past discussions and settlement of these questions, or the defect or want of faculty to appreciate the force of historic and moral evidence displayed by *us laymen* in the "present day!" Let me ask you, Tyndall, can you, "laying your hand upon your heart," say that you have studied the Bible, and even the chief discussions on "miracles," &c., as thoroughly as even such scientific men as Bacon, and Newton, and Faraday, and many others, who saw no such "protest of Nature" against God's hand revealed in miracles as you conjure up? I am willing to confess that I do see a difference in your and their genius and scientific attainments; I see in them profound discoverers and interpreters of *principles;* while in you I see a master of *experiment* in elucidating those principles; and this may be an indication that through bias of nature and of practice you are unable to see, and are more and more disabling yourself from seeing, the highest of all principles which overrule and interpenetrate all the laws and forces of Nature, and cannot therefore, by the "experiment" of your faith, prove the presence of the active providence of our risen Lord in all your and the world's affairs. Think over this; it *may* be I am right.

The Professor, admitting at the outset that he had found religious men "liberal and loving men, patient in hearing, tolerant in reply, who know how to reconcile the duties of courtesy with the earnestness of debate," now, in finishing his flashy article, comes down upon them thus trenchantly:—"To the theologian, with his wonderful theories of the 'order of Nature,' I would, in conclusion, say, Keep to the region—not, however, exclusively yours—which is popularly known as the human heart; the region, I am willing to confess (!) of man's greatest nobleness, and most sublime achievements. Cultivate this, if it be in you to do so; and it *may* be in you; for love and man-

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hood are better than science,* and they may render you *three* times less unworthy than many of those who possess *ten* times your natural knowledge. But unless you come to her as a learner, keep away from physical nature. Here, in all frankness, I would declare that you are, at present, ill-informed, self-deluded, and likely to delude others. Farewell! JOHN TYNDALL." This is characterised by the science-loving *Spectator*† as "scientific sacerdotalism," or say, "great swelling words of vanity."

Having thus "frankly" ventilated his ideas in England, three months after the Scotch atmosphere tempts Professor Tyndall to go out of his way now to speak of the "Builder" of the Universe. In a lecture on "Matter and Force," delivered to the Dundee "Working Men," he speaks thus frankly:—"The frog and the toad, the monkey and gorilla, draw their power from (the sun), the same source as man [*i.e.*, the 'animal man']. Some estimable persons present may possibly shrink from accepting these statements. They may be frightened by the apparent tendency towards what is called materialism—a word which to many minds expresses something very dreadful. (!) But it ought to be known and avowed that the physical philosopher [animal philosopher] as such must be a pure materialist, and his inquiries deal with matter and force, and with them alone. [Ask Huxley; he says, 'and will,' 'and

* Yet, says he—"There are men who would deem a life of intellectual toil amply rewarded by reaching at its close the solution of these infinitesimal motions" (of the magnet in synchronism with solar spots.) And elsewhere—"There is a morality brought to bear upon such matters (determining atomic weights) which, in point of severity, is probably without a parallel in any other domain of intellectual action!" Arnauld, the friend of Pascal, says—"This ought to lead wise men to make their sciences the *exercise* and not the *occupation* of their mental powers. Men are not born to employ all their time in measuring lines, in considering the various movements of matter; their minds are too great, and their life too short, their time too precious, to be so engrossed; but they are born to be just, equitable, and prudent in all their thoughts, their actions, their business; to these things they ought especially to train and discipline themselves."

† I am sorry that Messrs Hutton and Townsend, the acknowledged editors of the *Spectator*, spoil the force of their moral instructions by sometimes flippantly saying—"The Scriptures contain plenty of errors, scientific, historical, and moral," citing as an instance of the last the typical case of Jael and Sisera! A good moral tonic to this might be found in the Tract Society's recent publication, "God's Word Written." And when they make a distinction between Christ's suffering "for our sins," and "in our stead," it seems to me a "muddy" refinement, which can be readily settled by such passages as Matt. xx. 28; xxvi. 28; Mark x. 45; John xi. 50-52; Rom. v. 6, 8; viii. 32; xiv. 15; 1 Cor. viii. 11; 2 Cor. v. 14, 15, 21; Gal. ii. 20; iii. 13; Eph. v. 25; 1 Thess. v. 10; 1 Tim. ii. 6; Titus ii. 14; 1 Peter iii. 18; 1 John iii. 16, &c.

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law']. The action which he has to investigate is necessary action, not spontaneous action, the transformation and not the creation of matter and force, and whatever be the forms which matter and force may assume. . . . It is perfectly vain to attempt to stop investigation [as by insisting that we have nothing to do with, and must not even recognise, God's hand in nature]. . . . If a chemist by grinding the proper materials together could *produce* a baby, he would do it; and why not? [Why not?] There is no *command* forbidding him to do it; his inquiries in this direction are limited *solely* by his own capacity *and* the inexorable laws of matter and force. (!) At present there are persons experimenting on the possibility of *producing* life out of inorganic materials. Let them pursue their studies in peace [who hinders?]; it is only by such trials that they will learn the limits of their power. But . . . if you ask me whether science has solved, or is likely to solve, the problem of this universe, I must shake my head in doubt. (!) We have been thinking of matter and force; but *whence* came matter? *whence* came force? [and how kept sustained, continued]. You remember the great Napoleon's question. When the *savants* who accompanied him to Egypt discussed in his presence the problem of the universe, and solved it to their own apparent satisfaction, he looked aloft to the starry heavens and said, 'It is all very well, gentlemen, but *who* made all these?' That question still remains, and *science* makes no attempt to answer it. [The scientific *man* may and ought to answer it from the Bible, whereby the Maker of the worlds and all therein tells him of their origin, preservation, and destiny]. As far as I can see there is no quality in the human intellect which is fit to be applied to the solution of the problem. It entirely transcends us. . . . The phenomena of matter and force lie within our intellectual range. . . . But behind, and above, and around, all the real mystery of the universe remains unsolved. Fathom this mystery as you will; with that I have nothing to do, but be careful that your conception of the *Builder* [suggestive of one who builds from materials already provided—a gross "conception," for which there is no excuse, with the Bible in your hand] of this universe is not an unworthy conception. Invest that conception with your grandest and highest and holiest thought, but be careful of pretending to know more about it than is *given* to man to know [good, in the Bible]. Be careful, above all things, of professing to see in the phenomena of the material world the evidences of divine pleasure or displeasure. Doubt those equally who *pretend* to see in cholera, cattle-plague, and

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bad harvests, evidences of divine anger, &c." But why *pretend* to see, any more than your *not* seeing? What if they answer they have ground for *expecting* to see from the authority of God, while you have none for your negative! Do you forget what you said about Faraday's always asking, "What am I to *expect* to see?" as a necessary attitude of mind in order to see beyond the mere experiment, *i.e.*, to see the law, the principle, the *meaning*, indicated and elucidated by the physical phenomena? Certainly, without the Word of God and the "experiments of faith" in His providence, all this would be superstition; as, indeed, are all conceptions of God, or ideas of His dealings with man, which are formed by our own wisdom. The only safety is to ground our thoughts of these on God's Word. I should add that the Duke of Buccleuch, who was in the chair, gave the lecturer a quiet rebuke for this part of his address, saying, "if he thought the cultivation of science would create doubt or scepticism, they never would have seen him in that chair. People might talk about 'inexorable laws' of Nature; but whatever idea we attached to the word 'Nature,' we [and they] must be obedient to Nature's God."

Now, wherever there is such a sinister aspect towards religion, there we may expect stumbles in science; so Professor Tyndall's physical science has been corrected by Mr R. A. Proctor, in this wise:—"It was scarcely, indeed, to be expected that the class of researches which guided Professor Tyndall to the views he has put forward (on erratic comets) should lead at once to a solution of a problem of so much difficulty. . . . One peculiarity which he considers he has explained seems to me to be *wholly inconsistent with his theory*, his explanation seeming to be founded on a *misapprehension of the astronomical evidence*." So again, Professor Huxley, who so glibly talks, in his "Physical Basis of Life," of his "conclusions placing men's feet on the first rung of the ladder of materialism," and "plunging them in the slough of materialism," who protests he is *not* a materialist, while teaching that our "thoughts are the expression of molecular changes in the *matter* of life," and that "the realm of matter and law is co-extensive with knowledge, feeling, and action," has had his physiological science corrected by Dr Lionel Beals, and other physiologists; whilst his own statements plainly prove that "life" is not a "property" of matter or protoplasm, for he admits that there is "dead protoplasm," and also "living protoplasm," the former of which manifests none of the special actions or "influence" of the latter, and again, that it is "under the INFLUENCE of *pre-existing living protoplasm*" that dead

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protoplasm is converted into living, "which," says he, "I admit is quite unintelligible," *i.e.*, the very explication he boasts to have made he fails in. So again, Mr J. S. Mill, who, with childish pettishness, says, "I will call no being good who is not what *I mean* when I apply that epithet to my fellow-creatures; and if such a being can sentence me to hell for not so calling him, to hell I will go. Whatever power such a being may have over me, there is one thing he shall not do; he shall not compel me to worship him,"—has had his moral science corrected, by the *British Quarterly* exposing his moral obliquity of vision in speaking of the morality of the Bible, and in other instances, and by Dr Mansel proving his utter misapprehension of Sir W. Hamilton's philosophy.

I would conclude with three remarks:—1. All such writers make the grand assumption that spiritual things can be known without the special *gift* of spiritual insight from God, and therefore they will not humbly seek it of Him; 2. They constantly assume *concomitants* to be the substantive reality, as well as assume that *creation* does not involve *sustentation* (which is the only true basis of all "continuity"), because they wrongly presume that the analogy of man's inventions within *pre-existing* laws, and acting therein without *his* interference, is an adequate expression of the relation of nature to God; whereas the *continued existence* of nature *depends* upon the Creator—it is subsistent and dependent, and not self-existent and independent; 3. Whilst we are sure that all science false to God will perish at the fiery trial yet to come, meanwhile we have to utilise them by bringing them to the proof of God's Word, and so, by the exercise of our faith, "out of the eater to bring forth meat, and out of the strong to bring forth sweetness." Let us be true to thought, loyal to our fellow-men, and faithful *in all* to our Lord, who is "God over all, blessed for ever;" whose judgments let us reverence, whose Word let us trust, and in whose service let us be devoted. E. E.

Art. VI.—THE GLORY OF CHRIST.

Very few words have been so frequently used as these four—THE GLORY OF CHRIST; and certainly there are no words more comprehensive, wonderful, and effective. Many good books have been written with these words as their title. They embody the substance of our best hymns, and have been the

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theme of thousands of discourses. Yet these *very* words occur only once in our version of the New Testament, and then they do not refer to Christ *personally*, but to two of His people. They stand thus: "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ" (2 Cor. viii. 23).

This shows that the Word of God may be very full of a *subject*, while the very syllables or words used to set it forth may be seldom, if at all, mentioned. This is the case as regards such words as "Trinity," "Incarnation," "Substitution," "Providence," &c. Of late years certain persons have zealously opposed the glorious doctrine of justification by the imputed righteousness of Christ, on the ground that the express words are not found in the Scriptures. Now, suppose any one were to object to the use of the term "the glory of Christ" on this ground, would not the reply be that the Word of God is full of *Immanuel's* glory; that there He is called "the Lord of glory;" is said to be "crowned with glory and honour"? &c. &c. &c. So with regard to the other charge, our reply is that we read of the "righteousness of Christ," "of obedience unto death," of "the obedience of one," of "righteousness being imputed," of Christ being JEHOVAH OUR RIGHTEOUSNESS," "made of God unto us righteousness," &c. &c. &c.; and that, therefore, we hold fast to the good old confession, "that we can alone be justified by the righteousness of Christ being imputed to us by God, and received by faith." But this by the way. We return o our great subject, THE GLORY OF CHRIST.

There is one other text which many of the learned so render as to bring in the very words before us. In 2 Cor. iv. 4, we read, "Lest the light of the glorious gospel of Christ." Dr Carson and others say these words should be read, "The light of the glad tidings of the glory of Christ." In the narratives of the four evangelists we have the glad tidings of the *grace* of Christ, which may be said to be epitomised in one marvellous text, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich" (2 Cor. viii. 9). In the Epistles and Apocalypse we have the glad tidings of the *glory* of Christ. Both are precious; both may well be compared to *light*, by which indeed they are frequently described.

When the birth of Christ was announced, an unearthly light or glory shone around the shepherds, and they were sore afraid. Their fears were groundless: the tidings which the angels brought to them were full of the light of joy, peace, and hope,

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and productive also of glory to God in the highest. And now we have the finished record of "all that Jesus began both to do and to teach, until the day when He was taken up." As we read the wondrous history, we sing with one who was an eye-witness of all, "the WORD was made flesh, and dwelt (Shekinised) among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth." How we prize those precious histories of the Lord Jesus, those divine exhibitions of His grace! And we love to study them in connexion with the glad tidings of His glory. The latter casts a great light upon the former. We combine them all when we think of the glory of Christ. Thus we have a divine warranty for using this term with reference to Christ personally. It is by the contemplation of His glory that we learn the true character of God. Hence we read, immediately after, the words, "the light of the glad tidings of the glory of Christ," "who is THE IMAGE OF GOD;" which expression carries our thoughts to Heb. i. 3, "The brightness, or outshining. of God's glory, and the express image of His person." We can only possess that knowledge of the true God which is life eternal, by studying the mission of Jesus, and what results therefrom; hence it is added, "and Jesus Christ, whom He hath sent" (John xvii. 3).

By beholding this glory of the Lord Jesus, as the image of God, we are transformed into the same image from glory to glory (2 Cor. iii. 18). This last expression means that the glory we gaze upon is imparted to us *while* we gaze. The thought is not so much that of progression (though that is implied) as of likeness. As the natural light is used by an artist to transfer the likeness of a person to the glass prepared for that purpose, so that infinite Artist, the Holy Spirit, transfers Christ as revealed in the gospel to the soul that gazes on Him. Thus spiritual glory is imparted, and an earnest of heavenly glory is given. The Lord Jesus, in John xvii. 24, says, "Father, I will that they also whom thou hast given me may be with me where I am, *that they may behold my glory,*" thus teaching us what will be the leading employment and chief enjoyment of heaven, and what will be the means of eternally perpetuating and increasing likeness to God, and happiness from God. Surely then nothing is so important *now* as this, by communion with this glory of Christ we shall have heaven begun, and be more and more prepared for it.

It becomes us, then, to ask what is this glory, or in what does it consist? We purpose to contemplate this glory of Christ in its two aspects, as regards Himself and His people;

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and to trace its connexion, as regards both, with the death of the Lord Jesus.

I. We will apply these words, THE GLORY OF CHRIST, to Christ personally. What do they mean? The word CHRIST, as all know, means Messiah, or the anointed one. GLORY means excellency, and supposes manifestation. Glory is the outshining, or manifestation, of excellency. We may paraphrase the words, THE GLORY OF CHRIST, thus: *the manifestation of the excellencies of Messiah, or God's anointed one.*

Before Christ became incarnate there were many anointed ones, and there was a degree of glory pertaining to them. In the prophets, priests, and kings appointed of God, as also in some of the personal types, such as Moses, Aaron, and Solomon, there was an outshining of excellency; but how faint and fleeting, we all know full well. They were shadows, and not the very image. In the term "the glory of Christ," we behold the divine Trinity revealed in His offices and acts of grace. The Father gives the glory; the Son bears or sustains it; the Holy Spirit records and reveals it, yea, much of the glory stands connected with Him who is "the unction." Christ is that to God in His manifestation to us which the atmosphere of our earth is to the sun, which receives, reflects, and adapts to our use its glorious rays; so in Christ "dwelleth all the fulness of the Godhead bodily;" and abiding in Him, we dwell in the love of God," (Jude 21), and walk in the Spirit as our element.

The glory of Christ was from everlasting, and will be to everlasting. He had a glory with the Father before the world was (John xvii. 5); and conjointly with the Father, He will be the light and glory of the new Jerusalem for ever (Rev. xxi. 22).

Think of His glory as connected with *time* and *truth*: revealed during the one, recorded in the other. This revelation of glory in and by Christ is the great event of time. In this respect "His goings forth were of old," and preceded His advent, as the streaks of coming day herald the rising of the sun. He came, and as we have seen, glory shone around the place of His birth, and glory to God was sung in the heavens. We may trace glory in connexion with everything He became, did, said, suffered, or attained to. At His birth (Luke ii. 14), at His baptism (Matt. iii. 17, 18), by His miracles (John ii. 11), through His life (John i. 14), at His death (John xii. 27, 28; xiv.; xxx. 31), resurrection (Rom. vi. 4), and ascension (1 Tim. iii. 16), glory is especially spoken of. In all these we see the glory of His love, so condescending, compassionate, and comprehending. (See Rev. i. 4; Rom. viii. 33–35.) How constantly should we trace Him from Bethlehem to Olivet! We should

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also think much upon Christ's glory in heaven. "We there see Jesus crowned with glory and honour" (Heb. ii. 9). God raised Him from the dead, and gave Him glory (1 Peter i. 21). God hath glorified His Son Jesus (Acts iii. 13). How beautifully is that glory described in Rev. v., vii., and xxi., and many other places in that marvellous book, the Apocalypse, which should be very dear to us, because it so fully reveals the glory of Christ.

"Oh for a sight, a pleasing sight,
Of our Almighty Father's throne!
There sits our Saviour, crown'd with light,
Clothed in a body like our own.

"Adoring saints around Him stand,
And thrones and powers before Him fall;
The God shines gracious through the man,
And sheds sweet glories on them all."

This glory, which fills all heaven, is revealed in the gospel. One well observes, "That as the glory of God is omnipresent in nature, so is the glory of Christ in the gospel. The Bible is an ocean from whose broad surface those warm exhalations of Jesus' love constantly ascend to fall in showers on the thirsty Church."

In the gospel we see revealed the glory of Christ's *person*, as God and man, "Immanuel, God with us;"—the glory of His character, absolutely perfect: in Him there is no defect, no redundance;—the glory of His work, obeying and suffering, working out a righteousness and bearing our penalty;—the glory of His offices, all inhering in His infinite person, all perfectly filled up and overflowing with blessing;—the glory of His *relations*, names, and character, including the substance of everything useful, grand, and beautiful in nature, in social life, in heaven above, or on earth beneath;—the glory of His *possessions*, called "all things," "all fulness," "unsearchable riches;" the glory of His *prospects*, "a kingdom under the whole heavens," as well as in the "highest heavens;" also a glorious unfolding in the ages to come, of which we can have no adequate conception. All things, ye saints, are also yours, for "ye are Christ's, and Christ is God's," ye are "heirs of God, and joint heirs with Jesus Christ."

II. We should connect all this glory of Christ with His humiliation, obedience, suffering, and death. Death *or* glory is sometimes man's alternative. Death *and* glory was Christ's great attainment. The connexion of these two is clearly to be traced in the Old Testament prophecies. In Ps. xxii. lxix., and Isa. liii., which are the most notable prophecies concerning

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Christ, and in which we have the most detailed account of His sufferings and death, we have the fullest and most animating predictions of His glory and reward. The Lord Jesus himself constantly connected the two together (see Matt. xvi. 21, 27; John xii. 24); and especially after His resurrection, we hear Him say, "ought not Christ to have suffered these things and to enter into his glory" (Luke xxiv. 25, 26). The apostles did the same: Eph. i. 20, connects the grave and the throne. In Heb. ii. 9, "tasting death, and being crowned with glory and honour" are linked together. And then the "WHEREFORE," in Phil. ii. has on one side of it the deep, deep humiliation of Him who was in the form of God, and on the other side the high, high exaltation of Him who took upon Him the form of a servant—this word "*wherefore*" unites the two. Mark also Christ's own words in Rev. i. 18, "I am the first and the last, and the living one, and I became dead, and behold I am alive to the ages of ages." In the midst of the throne He appears "as a Lamb as it had been slain." How should this endear *His* glory! how should it feed and encourage our hopes as regards our own! "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering" (Heb. ii. 10). How great will that glory be which grows out of such sorrows, and such a death! Should we not *now* seek to live *for* His glory who died to reconcile, who lives to save, who "redeemed us from all iniquity to bring us to God."

III. *Let us consider in what respects it may be said of the people of God that they are the glory of Christ.* In the text first quoted, 2 Cor. viii. 23, we find two brethren called by this term. The words simply mean that, through grace, they had been enabled so to act as to have brought much glory to Christ. The apostle, therefore, says to the Corinthians, "you may safely honour these with your confidence, and commit your contributions for the poor saints at Jerusalem to their care, for they are like Christ. They are His trophies, they have been faithful testifiers, and *you* may well trust them as treasurers."

We sometimes find God thus commending His people of old, "Moses, my servant, is faithful in all my house." "Hast thou considered my servant Job, that there is none like him in all the earth?" And David is also spoken of as "a *man* after God's own heart, who served his own generation by the will of God." We find Paul also greatly glorying in the Thessalonian Christians, and he often mentions others as worthy of special honour.

It may be asked how did he know that those brethren were

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so eminently "the glory of Christ." We answer, that he knew it by observation, and from communication; it may be, that the Spirit revealed it to him. How wonderful is this! What an honour thus to be accredited of God as "the glory of Christ!"

Some read the words a "manifestation of the glory of Christ," and others, "the glory of the Christian profession." The thought is the same, which is, that they "adorned the doctrine of God their Saviour in all things," and recommended religion by reflecting the glory of Christ.

Concerning all such, we may say that Christ is glorified in them. He had glorified God *for* them who, by sin, had come short of His glory; they believed this, and rested on this great fact. God then revealed His Son *in* them; He was their "hope of glory." His NAME, which includes His work and glory, was glorified in them; and then *Christ* was *glorified by them.* This glory was indeed derived and dependent, but it was theirs, by the gift of grace and gracious operations. Christ was magnified in them, because "for them to live was Christ." Then *Christ gloried* in them; they became reflectors of His glory. In his prayer, John xvii., we find Him frequently calling His disciples "*mine*," in contrast with the world; and so it is still. Christ says of all those who are willing to be saved by Him and to serve Him, They are my sheep, my friends, my beloved. What an honour is this! and what happiness as well as honour! These two do not often go together in this world. But in this case the honour comes honourably; it is given in the name and for the sake of another; it is accompanied with humility, and produces real heart homage. Those who are most like Christ do not proclaim this themselves. "Moses wist not that the skin of his face shone." The glory of his countenance did not come from a fever within, but from the gentle, dew-like communication from without. Thus it was with these saints the apostle refers to: their glory was derived and dependent; they knew it, and gave God all the glory. If the moon and planets could become vocal, they would not herald forth their own praise, but would extol the great Sun, their centre of order, their fountain of light and heat. There will also be real holiness and lively hope in those who are "the glory of Christ." To be like Christ is real holiness; and the song of such is, "we shall see Him as He is, and be like Him," while their great aim will be "to purify themselves even as He is pure."

Believers are taught also to connect all they are or hope to be with what Christ became, suffered, and accomplished while on earth. They are the "much fruit from the one corn of wheat which fell into the ground and died." It will be said of

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all such hereafter, "*Therefore* are they before the throne of God, and serve Him, day and night, in His temple," because "they have washed their robes and made them white in the blood of the Lamb;" and it is said of them *now*, "Ye are the glory of Christ, because though once afar off, and totally unlike Him, ye are made nigh by the blood of Christ, yea, are redeemed to God, and separated for His praise, by that one great redemption accomplished on the cross.

IV. *Does this honour and happiness belong to us?* Are *we* the glory of Christ? Are *we* receivers from, reflectors of, and rejoicers in His glory? Is Christ our *all*, and our *aim?* Are we satisfied with Him, His work, His love, His glory, His service? Are we aiming and longing to know Him more, to "apprehend that for which we are apprehended of Christ Jesus." If so, He is *our own* with all His grace and glory, and He will *own* us. Is it so? Then, let there be confidence in His merits; never get away from the cross; cease not to glory in that. Let there be daily, hourly contemplation of His glory, increasing complacency in His person, and growing consecration to His service.

Oh, believer, do one thing, whatever you leave undone; *aim to be the glory of Christ.* If you are, Christ will be sure to take care of you in all beside, and provide for you all that is necessary. Can you suppose that He will not take care of those who manifest His glory? Is not His own glory dear to Him? Then, surely, those are dear to Him also who reflect His glory, and are zealous for His honour.

It has been said that many divine requirements may be summed up in one word, "SHINE" (Phil. ii. 15). If that is attained to, all blessings will follow. Let each saint make it a personal matter: let me be Christ's glory; let Christ be magnified in *my* body. This is the way to be useful in the Church, and a blessing to the world. How sad to be a dark black spot, a non-reflector of Christ! If He holds me up as a brand whom He has plucked from the burning, let me aim to be a burning and shining light, alluring and attracting many to Him and after Him. One well observes that we "should seek to retain Christ, as an illuminated atmosphere retains the sun."

If it be not so, through grace it may yet become so. Sinners who have been the glory of Satan and the shame of their species, may become, through infinite grace, the glory of Christ. Many such have been saved; and the gospel is still "the power of God." The worst may become the best, the darkest may yet shine brightest; therefore, let no labourer for God despair, but still fling out the beacon-light. Lift up the Saviour, and proclaim His grace and glory. Satan is in the field to hinder,

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ever seeking to blind the minds of them who believe not, "lest the light of the glorious gospel (or glad tidings of the glory) of Christ, who is the image of God, should shine unto them." He will also do all he can to discourage the hearts of those who are labouring to promote the glory of Christ. But there is one far mightier than he: there is one Almighty friend of the glorified Saviour, to whom we look, and on whose aid we depend. The Lord Jesus Christ when on earth prayed the Father to glorify Him, and He has done it (Acts iii. 13). When He entered on His glory, He prayed the Father to send the Comforter to abide with His people. That prayer also has been answered; the Comforter *has* come and still remains. His mission is a present fact; and its great design is expressed by the words, "HE SHALL GLORIFY ME." This He hath done, and is still doing, as thousands can joyfully testify.

And soon the earth shall be full of the glory of the Lord Jesus. In hope of this we pray with the apostle, and exult with the Psalmist: "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God, and the Lord Jesus Christ" (2 Thess. i. 11, 12). "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name for ever: and let the whole earth be filled with his glory; Amen, and amen" (Ps. lxxii. 18, 19).

Notes on Scripture.

The Royal Marriage Festival.

MATT. xxii. 1–14.

THE blessed Saviour uttered many parables illustrative of His kingdom. There is also a gradation in them, from things in this world to things in the world to come. And it is only by taking them as a whole, that we can form a correct picture of what that kingdom is, and will be. The terms "*Kingdom of God,*" and "*Kingdom of Heaven,*" are frequently employed in the New Testament, and are generally intended

to denote the reign of the Lord Jesus, either by His Spirit or in person. The same idea is implied in many expressions of the Old Testament, in which the reign and triumphs of Messiah are denoted by the terms —"*His Kingdom*," "*Thy Kingdom*," "*My Kingdom*," &c.

It is called "*the Kingdom of Heaven*," to distinguish it from earthly empires or confederations. Hence the Saviour said to Pilate, when on trial for His life, "*My Kingdom is not* (ἐκ) *from this world*." He meant by this that His kingdom was to be set up by supernatural means. It is not "*from this world*," but from heaven. Its King is heavenly. Its subjects are born from on high, and have a celestial citizenship.

But this kingdom is not yet finally established. Christ now reigns by His Spirit in the hearts of His people, but He has not yet taken to Himself His great ultimate dominion over the nations.

There is a sense in which the Church *is* "the Kingdom of Heaven." As such it is a *mixed* kingdom, composed of good and bad. This is represented by the parables of the wheat and the tares, the mustard-seed, the leaven, the drag-net (Matt. xiii.), and other parables of a similar import, in which the Saviour presents, not only the mixed, but also the *corrupt*, condition of the world until He comes. These different parables represent different parts or stages in the formation of the kingdom.

This kingdom, when fully established, like all other kingdoms, will be composed of different classes and grades of persons. There will be, first, the King Himself, which all admit will be the Lord Jesus Christ. He will have His ministers, who shall be partakers with Him in the administration of His government. To His apostles He said, "When the Son of man shall sit in the throne of His glory, *ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*" (Matt. xix. 28). Some shall sit on His right hand, and some on His left hand; some shall be rulers over ten cities, and some over five cities (Luke xix. 11–27). There will be gradations in all the appointments of the King; and so also there will be degrees of glory and honour among the subjects of that kingdom. Paul says, some shall shine as the sun, and some as the moon, and some as the stars; and that there are some stars of greater magnitude than others (1 Cor. xv. 41, 42). Every man shall there receive according as his work or preparation has been, in proportion of an hundredfold, for all his suffering, toil, and self-denial for Christ.

But there will also be other classes in the Kingdom of Heaven. The King will have a *Bride*. In the Apocalypse it is said, "The *marriage* of the Lamb is come, and His *wife* hath made herself ready." "Blessed are they which are called to the *marriage* supper of the Lamb." One of the seven angels said to John, "Come hither, I will show thee the Bride, the Lamb's wife;" and this Bride is then described to be the inhabitants of the New Jerusalem (Rev. xxii.).

This Bride of the King will be the Church proper, and embrace those only who have been most pure, and undefiled, and worthy of

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their high calling, gathered during the different dispensations (Rev. xiv. 1–5).

The great marriage-festival will be kept *with closed doors*, into which none will be admitted but those invited and fully prepared. This is shown most clearly in the parable of the *ten virgins*, which represents the marriage of the King's Son. For when the five foolish virgins went to buy the necessary oil, "the Bridegroom came, and they that were ready went in with Him to the *marriage*." And when they came, *the door was shut*, and they knocked in vain for admission. There is particular preparation and qualification necessary to be even a *guest* at the marriage of the King's Son.

And it is to this marriage scene that this interesting parable refers, and the invitation to which it explains. Look now at man's conduct under the gospel and its invitations.

The servants were first sent "to call them that were bidden to the wedding." This refers to the Jews. They were for ages the chosen people of God, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever" (Rom. ix. 4, 5). But the manner in which they received the invitation is given in a few words, "*and they would not come.*" Christ "came to His own, and His own received Him not."

But God was reluctant to give them up. Hence, "Again He sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage." But "*they made light of it*," and "went their ways, one to his farm, another to his merchandise; and the remnant took His servants, and entreated them spitefully, and slew them." This contempt and ill-treatment of His servants, the King regarded as a personal insult. What they did to His servants He regarded as done to Himself. And "when He heard thereof, He was wroth; and He sent forth His armies, and destroyed those murderers, and burned up their city." The wedding was ready, the invitation had been freely given, and acceptance was urged upon them, but it was deliberately rejected; and for this rejection, their city was destroyed, and they given over to the scathing judgments of God, and made a byword and a reproach among all people. But the gracious invitation they rejected has now been extended to the Gentiles. For the King said to His servants, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

This is now the commission of every true minister of the gospel, to call men to the marriage festival—to cry into the ears of men everywhere, "*All things are ready: come unto the marriage.*" The oxen and fatlings are killed, the dinner is prepared, and all that is needed is the presence of the requisite number of guests. This number will soon be complete, and then the marriage will be celebrated.

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The object of all God's dealings is to gather out and prepare a people for Himself; some for the Bride of His Son, and some to be guests at that royal festival. This has been the aim from the beginning, and will continue to be until the number is made up.

To be a guest at this marriage requires particular preparation and qualification. What the Saviour here says of those to whom the invitation was first given is still true of the great mass of people to whom it has since been given, and will be true to the end. They still "make light of it, and go their ways; one to his farm, another to his merchandise; and the remnant take His servants, and entreat them spitefully, and slay them." And the nearer we approach the end, the more so will this be the case; for the Saviour says of that time, "Because iniquity shall abound, the love of many shall wax cold" (Matt. xxiv. 12).

When we tell people that the day of the Lord is at hand—the marriage of the King's Son is near, and for this "all things are ready, come to the marriage;" "the Judge is at the door;" "behold, the Bridegroom cometh, go ye out to meet Him"—many will treat this message with contempt, and persecute him who delivers it. They love their merchandise and worldly gains far more than the promise of the royal marriage-feast. They would rather engage in worldly affairs than listen to such words from God. They make light of the invitation to heaven's honours and blessedness.

There is no truth more unpopular and distasteful to the great mass of hearers, or that will sooner bring down upon a faithful minister the neglect, and hatred, and persecution of many persons, than to urge upon them the necessity of immediate preparation for the marriage supper of the Lamb, and the truths connected with the speedy personal coming of the Lord Jesus Christ.

But let no one deceive himself; such conduct will have its reward. God will not be mocked. He will not long suffer man to contemn what He has bought so dearly, and offered so freely; and it cannot be otherwise, but that all those who treat contemptuously the invitation to the marriage of God's Son shall suffer for it,—suffer loss. This is shown in the solemn inspection which is to take place at the time of the great festival. And Christ says, "Many will say to me at that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matt. vii. 22). But to all who have not prepared themselves for that marriage, the cutting question will be, "Friend, how camest thou in hither, not having a wedding-garment?"

Here is a *personal* scrutiny of each one individually. God looks into each heart. The wedding-garment of my friend, my father, my brother, will not avail for me: that robe must cover my own immortal spirit; though I had patriarchs and martyrs, apostles and saints, for my ancestors, it will not screen me. My own thoughts, and words, and actions, my own state here, will decide my destiny then.

And each one is put upon his own defence. "Friend, how camest

thou in hither, not having a wedding-garment?" You should have known what was required to appear as a guest at this festival. "*How camest thou in hither?*" What answer can you make for such gross neglect of plain and positive requirements?

No answer could be made. "*He was speechless!*"

"TAKE HIM AWAY!" says the King. "*Take him away*" from the feast of royal pleasures. "*Take him away!*" and "*cast him into outer darkness, where shall be weeping and gnashing of teeth.* For many are called, but few are chosen."

All under the gospel are called. You, dear reader, are called. I am called. The call is now again made to your soul. But will you be among the chosen guests at this royal festival? J. F. F.

Paul's Untimely Birth.

OBSERVATIONS ON 1 COR. viii. 15.

THE apostle Paul, when enumerating the many persons who had seen Christ after His resurrection, winds up by saying, "And last of all, He was seen of me also, as of one born out of due time." There is a difference of opinion among commentators and others respecting the meaning of the last clause of this verse, and the writer of this paper has never been able to satisfy his mind with the remarks of any of the expositors that have come under his notice. If we refer to the passage in the original, we shall find that the Greek word used by the apostle, and which our translators explain by the words, "born out of due time," means, literally, born *prematurely*;—out of due time certainly; —but, still, *before* the time, and not *after* it. All translators and commentators agree in restricting the word to this literal meaning.

Without further considering this point at present, I proceed to observe, that had the apostle intended only to state that *he* was one of the many witnesses then alive who had seen Christ after His resurrection, and the last person to whom He had appeared, it was not necessary for him to have added the latter part of the verse, and it has no bearing whatever upon the question. Whether he was, or was not, "one born out of due time" (whatever meaning, as relates to the time of his *natural* birth, we may be disposed to give this expression), could have nothing to do with the facts he asserts—namely, that Christ appeared to him after His resurrection. But as it seemed good to the apostle to add, "as of one born *prematurely*" (or, as we have it, "out of due time"), we naturally desire to know what he means by saying so. That the remark has some important meaning we cannot doubt.

Did he mean that the *time* of his natural birth was so long *before*, or so long *after* that of the other witnesses to Christ's resurrection, that

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the appearance of Christ to *him*, as compared with his appearances to them, was "as one born out of due time?"

He cannot mean *this* certainly; as all the original disciples, save Judas, and very many of the other witnesses of Christ's resurrection, were alive at the time he wrote. Peter may have been his senior in years, John his junior; but as the greater part of the five hundred brethren were remaining "at that day," it is not unreasonable to suppose that *many* were about of the same age as himself.

In fact, Saul of Tarsus was contemporary with all the other witnesses, and there was nothing in point of time to have prevented him from seeing Christ (as we may suppose many of the other witnesses did), both before His crucifixion, and after His resurrection. It follows, therefore, that the apostle cannot be speaking of his *natural* birth, and we are left to find some other meaning for his words. And if the reference be not to the time of his natural birth, it can only be to the time of his spiritual birth into the Christian life, *i.e.*, to the time of his conversion;—there are none other births than these two.

Let us see, then, why the apostle should say he was "as one born out of due time" (*prematurely*), as regards his spiritual birth. It is certain that had Saul of Tarsus been a private man, and been converted by the silent influences of the Holy Spirit on his way from Jerusalem to Damascus, he could not have said with any propriety that his birth into the Christian life was premature, or out of due time. It could no more be said of *his* conversion under these circumstances, than it could be said of the conversion of any other sinner from the foundation of the world to the present day. *No* conversion happening in the natural way (if I may be allowed the expression), can with any propriety be called premature, or out of due time.

Has God fixed a day or hour in which an *individual* may be converted, so that in case he be converted before or after it, he may be said to have been converted "out of due time?" It is not so written. And if God by His determinate counsel and foreknowledge had set apart a certain day or hour for the conversion of any man, he could not by any possibility be converted on any other day or hour, before or after, and, consequently, never "out of due time."

But what say the Scriptures? "Now" (this very moment, any moment that we can call *now*) "is the accepted time;" "to-day" (any *present* day of our lives) "is the day of salvation." With God *all* time—past, present, and to come—is one eternal now; and as any moment of our existence is the "due time" for our conversion, it cannot be said with propriety (in the sense) that any one can be converted, *i.e.*, born into the Christian life, "*out of* due time." But God *has fixed a time* for the conversion of the whole Jewish people. A nation shall be born in a day. When He shall have gathered them once more into their own land, they shall see the Lord of life and glory coming without sin unto salvation, "and" (then) "all Israel shall be saved;" suddenly and miraculously converted!

Saul of Tarsus was converted in this miraculous manner; and he is

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the only person thus far that has been so converted. Let us consider, then, if there was anything in the manner of his miraculous conversion that prompted him to say he was "as one born out of due time."

No careful reader of the Scriptures can, as I think, fail to see that the means provided by God for the conversion of the Gentiles is the preaching of the gospel; and for the conversion of the Jews, as a people, the appearance of our Lord Jesus Christ at His second advent.

This same apostle, writing of the Gentiles (Rom. x. 14, &c.), says, "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" evidently implying that the appointed means for the conversion of the Gentiles was the preaching of the gospel. In the succeeding verses he speaks of the Jews. "I say" (he asks) "have *they* not heard?" "Did *Israel* not know?" "Yea, verily." "All day long I have stretched forth my hands unto a disobedient and gainsaying people." *They* were to be converted only by miracle. As they were miraculously brought into the promised land, so shall they be miraculously brought into "the rest that remaineth for the people of God." It is not to be denied that many of the Jews were converted by the preaching of the gospel in the time of the apostles, and that the Church of Christ, in the beginning, was composed almost exclusively of converts from that people; but it is also true that, as a people, they continue to reject the gospel of Christ as malignantly as they rejected the Divine Author when they clamoured for His crucifixion.

With sincere sorrow we Christians are compelled to acknowledge that, to the Jews of the present day, the words of Stephen are as applicable as they were to their forefathers in his time: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Let us ask, how many Jews have been converted to Christianity by the preaching of the gospel since the time of the apostles, compared with the many myriads of Gentiles who have, during that period, been converted by that means?—and how many converted Jews are at this day to be found in the body of the Christian Church? Nothing but the irresistible power of the Almighty God, miraculously exercised, can crush out of the Jewish heart its malignant hatred to Christianity.

Cornelius the Centurion was the representative man of the Gentiles. Peter preached Jesus of Nazareth to him and his companions, that "through His name, whosoever believeth in Him shall receive remission of sins;" and while he yet spake, the Holy Ghost fell on all them that heard the sound.

They were converted by the preaching of the gospel; and it is the only means used to the present day for the conversion of that people. But the clearly-revealed purpose of God is to accomplish the sudden and general conversion of the Jews by miraculous means. Saul of Tarsus is the representative man of the Jewish people. He was sud-

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denly and miraculously converted by the appearance to him of our Lord Jesus Christ; and in *his sudden* conversion we have a representation of the manner in which the whole Jewish people shall be instantly and miraculously converted at the second coming of our Lord. He was, in the manner of his conversion, "set forth *for a pattern* to them which should hereafter believe in Christ to life everlasting" (1 Tim. i. 16). But as this conversion of the Jewish people is not to take place until they are restored to their own land, the apostle says of his conversion, "*I am as one born out of due time*"—*i.e.*, *before the time.*

Saul of Tarsus was not a representative of the Jewish people only as regards the manner of his conversion; he was at that time *de facto* and *de jure* their accredited representative in ecclesiastical matters, being duly commissioned, and carrying with him letters to that effect issued by the high priest in the name of the whole Sanhedrim, of which Gamaliel, his master, was then the head—a minister-plenipotentiary, with unlimited power. And well did he represent the spirit of his people, as he "breathed out threatenings and slaughter" against the disciples of the Lord, and "made havoc of the Church."

Let us remember that this Saul of Tarsus "was not a man of light, fickle, and uncultivated mind. His natural powers were vast, his character the most decided, and his education the most profound. Though a Jew, it is evident that his education was not confined to matters that concerned his own people and country alone. He was evidently master of the three great languages which were spoken among the only people who deserved the name of nations—the Hebrew, and its prevailing dialect, the Chaldaic-Syriac; the Greek, and the Latin. He had read the best Greek writers, as his style, allusions, and quotations sufficiently prove. In matters which concern his own religion he was instructed by Gamaliel, one of the most celebrated doctors the synagogue had ever produced." We can well believe that no man in his day was more familiar with the writings of the Old Testament, or more capable of understanding them. As a Jew and as a Christian, he had studied them with the most profound attention, and could not be ignorant of the meaning of the many prophecies relating to the return of the Jews to their own land, and their being there converted, instantly and miraculously, by the personal appearance of their Messiah and King.

This purpose of God was clearly revealed to him in the books of the Old Testament, and with the additional revelations he, doubtless, received directly from Christ himself. In relation to this subject we cannot hesitate to believe that he knew more respecting it than any other man that ever lived.

He has written more largely and luminously upon it than any other of the New Testament writers, and from what he has written I feel confident that he believed the conversion of the Jews, as a people, was to take place at the time and in the manner stated as above; and it is impossible for me to avoid the conclusion that, when he says he was

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"as one born out of due time," and "a pattern to (or of) them which should thereafter believe in Christ," he had reference to the time when his whole people should return to their own land, and would be converted, as he had been, by the personal appearance of Christ.

In this sense, and in this sense only, can I understand how his birth into the Christian life was *premature*,—"out of due time," or how his conversion could be "a pattern" or representation of the conversion of those that should afterwards believe. J. J.

The Creation of Woman.

THE usual interpretations given to Gen. ii. 21–23, containing the account of the creation of woman, are too constrained, and do not fully meet the requirements of its typical character. It is intended to shadow forth far more than a living image of Christ's present love to believers, and His present union with them. That it is typical of something future, is evident from the language of Paul (Eph. v. 23-32), "The husband is the head of the wife, *even as Christ is the Head of the Church;* and He is the Saviour of the body. . . . Husbands, love your wives, *even as Christ also loved the Church and gave Himself for it.* . . . So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it; *even as the Lord the Church; for we are members of His body, of His flesh, and of His bones.* For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. *This is a great mystery: but I speak concerning Christ and the Church.*" Some, not being able to draw a complete parallel between the type and the antitype, or finding a vagueness in those presented, tell us (*i.e.*, Barnes' Com. Eph. v. 32) that *the marriage relation* is no type of the union of Christ and the Church, and that we should be "saved from such insipid allegories as M'Knight and others have derived from this passage." In reply to this allegation, allow me to say, that with the views they entertain respecting Christ and His kingdom, the reign of the saints, &c., it is impossible for them to produce such a parallel. Besides, I do not say (for I speak for myself alone), that the marriage relation, *per se*, as it indiscriminately exists, is a type, but *that the creation of Eve, and the relation she was made to sustain to Adam*, and to which the apostle refers, *is a type* of the creation of an elect, chosen body of saints, and the relation they shall, in the future, sustain to the Second Adam. It is only the truth contained in the Millenarian system, as held by the Primitive Church and advocated by this periodical, that can properly

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adjust and show the peculiar significancy of that *marvellous* creation of woman.*

Let us, then, notice the type and its antitype; and may our faith in the promised covenanted mercies be greatly increased by the beautiful and forcible analogy derived therefrom.

1. The first Adam is, as admitted even by those who reject M'Knight's and Bush's interpretations, a type of the Second Adam. In view of Rom. v. 14-21; 1 Cor. xv. 45, &c., we need not spend time in proving that Adam "is the figure of Him that was to come."

2. Before the creation of woman, "*the Lord God caused a deep sleep to fall upon Adam, and he slept.*" Every reader of the Bible is familiar with the fact that "sleep" and "slept" are used to denote death (John xi. 11; 1 Cor. xi. 30, xv. 20, 51; 1 Thess. iv. 14, &c.) By this sleep, then, is prefigured the death of Christ, a deep sleep of over two days' duration. Perhaps this may give us some idea of the length of the first Adam's sleep.

3. *Whilst* Adam slept, God "*took one of his ribs*" out of his side, from which He made the woman. Notice (*a*) the meaning of the word "rib." To avoid the charge of inventing a figurative or symbolic meaning to suit this case, let me quote the signification given to it by one who does not regard this passage typical. Thus Albert Barnes, Com., Dan. vii. 5, when explaining the three ribs in the mouth of the bear, "others suppose that it (the ribs) denotes *the number of nations* or *kingdoms* which the people here represented by the bear had overcome. Perhaps this would be the more obvious idea as suggested by the symbol." He adds that it at least indicates those "already subdued," "former conquests;" that is, other nations, or a people. It is then employed to represent *a people* or *nation*. (I would not be surprised if the root of the Hebrew word denoted increase.) To carry out the parallel, a people or nation is taken out of the Second Adam. But how is this done? (*b*) The rib out of the side of the first Adam, is that *out of which* the woman is formed, so that, *out of which* the woman is builded for the Second Adam, is also taken from the side of the Second Adam. Let John, who witnessed it, testify as follows, the reader noticing that this was done *whilst Jesus slept*, or after His death: "But when they (the soldiers) came to Jesus and saw that he *was dead already*, they brake not his legs: but one of the soldiers with a spear *pierced his side, and forthwith came thereout blood and water.* And he that saw it bare record, and his record is true; and he knoweth

* It has frequently been attempted, from the earliest age, to understand, in a scientific way (Neander Ch. His. vol. i. p. 386) the true significance of marriage as originally instituted. All acknowledge from Paul's language that some mystery is connected with it. Now, every effort from the Valentinian Gnosis down to the present, if guided by science alone, has proven a failure. It is only by strictly following Revelation and the early Patristic Chiliasm that we obtain a clue to a typical representation that relates to the future relationship of Christ and the Church. What Platonism, what Ebionitism, what Gnosticism, &c., could not solve, divine truth, if received, places beyond controversy.

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that he saith true, that ye might believe." A people, a nation, therefore, is builded up out of that which was taken from His side, for without the shedding of that blood there could be no remission of sin, Heb. ix. 22, and hence those whose sins are washed away in His blood, Rev. i. 5, and said to be *redeemed* by His blood, Rev. v. 9, *purchased* by His blood, Acts xxii. 28, *delivered* as prisoners (an allusion to the resurrection?) out of the pit by His blood, Zach. ix. 11, *sanctified* by His blood, Heb. xiii. 12, &c. Thus, as the first Adam slept that woman might be formed, so the Second Adam slept (died) "that He might redeem us from all iniquity and purify unto Himself a peculiar people," Tit. ii. 14, "That they which live should live unto Him who died for them," 2 Cor. v. 15, thus constituting, 1 Pet. ii. 5, 9, "*a spiritual house*," "*a chosen generation, a royal priesthood, a holy nation, a peculiar people*," redeemed "*by the precious blood of Christ*." For we must bear in mind that this blood is not merely efficacious in the bestowment of present blessings, but is far-reaching in its extent and results, embracing the deliverance of all saints from the power of the enemy death by the agency of a pre-eminent resurrection and their exaltation to that *manifested* oneness of relationship with Christ so gloriously promised. Through that blood, this people are continued to be gathered out, and it is through that blood that the day is speedily coming when this people shall be manifested and publicly united to Christ, the last Adam. In other words, it is alone by this blood that the covenanted blessings can be verified, and perfected redemption can be experienced, and it is only those having faith in its efficacy who are singled out, separated, to obtain such redemption and its related blessings. And hence it is correct to say, that as the woman was taken from the side of the first Adam, so also another woman, "a chaste virgin," the bride, is taken from the side of the Second Adam. The "rib" is emblematic of both, whilst "the blood" is highly expressive of the manner in which the latter is affected—viz., "He gave His life for the sheep."

4. Again, we are informed that, after this rib was taken, God "*closed up the flesh instead thereof*." Only one woman is thus to be created *for* Adam; and this is even more clearly intimated in verse 23, when Adam says, "*This is now bone*," &c., which expression, according to the Hebrew, is, "*This is for this time, this once*, bone of my bones," &c. So Bush (Com., Gen. loci) renders it, and adds, "Implying that it was only on this occasion that woman was to come into being in this manner." More correctly, however, we would say that it implies that only "*this once*," or "*this time*" is one woman by this mode of formation derived from the side of the Second Adam, designed to bear *a special, most intimate, and endearing relation* to Him. There was one Eve thus made for Adam, and, according to the uniform testimony of the Scriptures, there is one woman or one people peculiarly chosen, gradually formed, and specially designed for the most intimate union with *the last Adam or Christ* in the age to come. Whilst in the age or dispensation to come, the blessings of Christ as Redeemer

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will be most liberally bestowed upon the restored Jewish nation and the spared nations, yet it is also true that *no other people* will be thus signally honoured; for no others are thus taken and exalted with a kingship and priesthood, with a similitude and power like unto Christ's. Those familiar with millenarian doctrine need not to be told how forcibly this "mystery," as Paul calls it, accords with our teaching, whilst to those to whom the subject of this special honouring of a certain elect body of saints may be new, we can only say, that to present this matter fully would require far more space than we can now give it. Let it suffice now, that, at the beginning of the millennial age, this virgin thus specially formed for this Adam is represented as his "married wife," reigning jointly with him, &c., indicating that she occupies a relationship to Christ vastly different from all others.

5. "*Made He a woman,*" or, according to the Hebrew (so Bush and others), "*builded her to a woman.*" How this phrase, "builded her" corresponds with the "building" of this woman or people for Christ may readily be seen by reference to Eph. ii. 19-22; 1 Pet. ii. 5, &c.

6. God "*brought* (or presented or led) *her unto the man.*" In like manner, we are informed that God, the Father, is the one through whom this woman or people for Christ is to be formed, and through whom she is to be presented to Christ. One reference alone will sufficiently illustrate this. In the sublime prayer of Jesus, recorded by John xvii., the Saviour acknowledges to the Father that these people are given to Him by the Father: "I have manifested thy name unto the men which thou gavest me out of the world; thine they were and thou gavest them me," "that all things whatsoever thou hast given me are of thee," and then proceeds to pray that the Father would "keep through his own name those whom thou hast given to me, that they may be one, as we are;" that not only the disciples then existing, but "all which shall believe on me" "may be one," and "that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me."

7. Then "Adam said, *This is now bone of my bones and flesh of my flesh,*" or, "This is for this time, this once, bone of my bones," &c. The apostle asserts the very same respecting the relation that the saints shall sustain to Christ in the passage already quoted from Ephesians, "For we are members of his body, of his flesh and of his bones." The same is taught by the vine and the branches, that Christ is the head and the saints are the body or members. It would, however, by no means exhaust the deep meaning of such phraseology, if simply confined to a spiritual union existing between Christ and believers. This was said, mark it, after the woman was perfectly formed and presented to Adam a perfect woman.

Now in respect to this woman for Christ, the reader must notice, (1.) That she is not yet completed, and will not be, until the period of the Second Advent. (2.) Her members are held by the enemy death, and will not be released until that time has arrived. (3.) But she will be made complete, perfect—as such passages show: Eph. v. 25-28; 1

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Pet. ii.; Jude 24, &c.—being made "glorious," fully "adorned for her husband," freed from all defect, blemish, or imperfection. (4.) When thus made perfect, we are told (let not the reader charge me with extravagance—we, indeed, deserve not such honour, but still it is part of that "*grace*" that shall be "brought unto us at the revelation of Jesus Christ"), that the saints, represented by this woman, shall be made *like* unto Christ, not simply becoming partakers with Him of similar offices and acts, but literally by having our souls filled with the miraculous power of the same Holy Ghost poured out without measure upon the head, and in the obtaining even of the same kind of a glorified body. Indeed, we may, when approaching so amazing and stupendous a subject, still modestly say, that it is impossible for us to keep in view the peculiar distinctive significancy of the expression unless we ponder over such promises: "*Who shall change our vile body, that it may be fashioned like unto his glorious body*" ("*like the body of his glory*"); "*we know that when he shall appear, we shall be like him,*" &c. Is it too much, if we adopt the phrase employed by Peter (2 Pet. i. 4), that they then are manifested as those who are, in deed and in truth, both in soul and body, "*partakers of the divine nature?*" It is in virtue of this partaking of Christ that the type and antitype stand so closely related to each other.

8. "*She shall be called Woman, because she was taken out of man.*" That is, being thus a partaker of man's nature, she shall be called after my name. Adam was called "*Ish,*" and she was named "*Isha.*" The parallel in this case has not been revealed, only the fact has been announced that this woman, when perfected, shall also have (Rev. ii. 17) "a new name written, which no man knoweth saving he that receiveth it." She is to have not only the name of the Father, showing her union with Him through the Son, given to her, and the name of the New Jerusalem, so as to be recognised as belonging to that city, bestowed upon her, but she is also to possess "*my* (*Christ's*) *new name.*" Rev. iii. 12, and Rev. xiv. 1, comparing Prof. Stuart's translation of the latter passage, viz.: "having His (the Lamb's) name and the name of the Father written upon their forehead." Now, whilst it is impracticable to designate this name, yet, in considering the type and the promises relating to the antitype, the *kind* of name will be suggested to a reflecting mind. It will be a formation derived from, related to, and expressing Christ's own royal name.

Having thus passed over the typical import of this creation, a few additional remarks may be properly presented for the reader's reflection.

1. This is, indeed, as Paul expresses it, "a great mystery." Concealed as it was for ages, but now revealed by the Spirit in the Word, it still (Barnes, Eph. v. 32) is "something into which one must be initiated or instructed before he can understand it." There are some things connected with it, which, owing to prevailing prejudices and views, are difficult to explain without resorting to great length; whilst others will, probably, never be known until the full, complete realisa-

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tion of the antitype. We should, therefore, express ourselves with caution, and confine ourselves to Scripture for explanations.

2. This view ennobles woman, or at least places her in a very honourable position. (In the coming kingdom, may not this typical nature of Eve's creation invest her with peculiar interest in the eyes of the rest of the saints?) Whilst it insists on the headship of the husband, thus demolishing the claim of some ultra, strong-minded women, it equally insists upon the bestowment of love, honour, &c., such as the husband bestows upon himself.

3. The sneers and cavils of infidels will recoil upon themselves. The creation of woman has been a standing jest with them. All the ridicule and sarcasm that the enemies of the truth could invent, has been poured out on it to weaken, if possible, the credibility of revelation, and thus impair our faith in the wisdom of God. From what has been stated, we see that they are blinded; for they appreciate not its force, its sublimity, its incomparable simplicity, its connexion with the vast subjects it embraces. By their folly they show themselves utterly unworthy to experience the blessedness of the antitype. They make sport of that which adumbrates unspeakable happiness.

4. In Gen. ii. 18, we read: "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." This gives the reason why Eve was created, viz.: the Creator saw that it was eminently proper that a help or companion meet or suitable (not "help mate," as some have it) for Adam should be provided for him, in order to carry out the divine plans. This is equally true of Christ, according to the Scriptures;—for whilst He alone is the Redeemer, yet God has deemed it proper that a certain number of chosen saints should, at the beginning of the millennial age, be associated with Him in a strict union or companionship (not merely as servants, but brethren, yea, more than brethren, partakers of His nature and glory), and who should enjoy the same offices, kingship, and priesthood, and perform the same acts, ruling, judging, &c. The original is more expressive than our rendering. In Bush's notes, Gen. loci, we find the following: "The exact rendering is '*an help as before him*,' *i.e.*, one corresponding to him, one adapted to him, a counterpart of himself, one like him in person," &c. Some one may be ready to exclaim, You give this woman, these saints, too exalted a position, and you make them too much like Christ, too godlike. We can only add, to such an indescribably great and glorious destination do the promises and love of God direct us, that, however unworthy of ourselves, we shall be like Christ, owing to the fact that God has, through grace, chosen us to form out of us a companion, in its aggregated capacity, suitable for the Son of Man, the Second Adam. Our exaltation, therefore, is dependent upon the pleasure of the Almighty, manifested in providing *a proper companion or associate* for His own dear Son in His coming kingdom, and this exaltation is, of course, graduated by that which the Son, as the Second Adam, Himself possesses. Herein lies the secret of this saintly glory, teaching us

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that these precious promises are not mere figures of speech highly indicative of a coming happiness, but that they contain a reality which will be realised both for the Father's and Son's sake.

5. Before the fall of the first pair, as a result of this creation of woman and her presentation to Adam, it is said, "Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion," &c., Gen. i. 28. Dr Kurtz, Sacred History, p. 41, on this promise to Adam, remarks: "This divine blessing conveyed to man authority to represent the divine omnipresence also, as far as his nature and great end, by which he was restricted to the earth, would admit, since this privilege was necessarily involved in the divine image in which he was made." We add, in the antitype it includes more: a recovered and extended dominion, a multiplication and replenishing the earth with sons and daughters of God. Let me be clearly understood; whilst the saints neither marry nor are given in marriage, in view of their relationship to Christ, yet the predictions relating to the period of their manifestation as this perfected woman, do teach that in virtue of this very relationship existing between her and Christ (she aiding or participating in the work), the earth (in which "few men shall be left," owing to the judgments poured out), shall again be filled with multitudes, the spiritual offspring of this union. Many prophecies advert to this result.

6. This subject reveals to us the reason why Christ, Matt. xii. 46-50, acknowledged His disciples in preference to His mother and kinsfolk. He did not intend to speak disparagingly of the latter, but already intimated, in the persons of the disciples as representatives or members of this perfected woman designed for Him, that all these earthly distinctions are to be absorbed in a higher, holier, dearer, more intimate union with those who are redeemed and chosen for His wife. With this woman the Second Adam purposes an indissoluble union (from which consideration the marriage contract, ordinarily, between man and woman is enforced) to meet the vast plan of Redemption, as it relates both to the race of man and the world; and when His mother and His kinsfolk approach, He simply, foreknowing the final result, draws a contrast between the present frail ties of blood and kindred, and those that shall exist in that more exalted relationship to be revealed. He meant no disrespect to Mary His mother, seeing also that she is a member of this body, but He *showed great respect* for His coming Bride.

7. Finally, we learn the inestimable privilege that we have to become identified with this woman. The work of completion is rapidly going on, and very soon will she stand forth completed, in perfected glory, the acknowledged, openly revealed Bride of the last Adam. Before this work is finished we are invited, urged, to become fully identified with her. *Only one such* is thus to be chosen, the rest who come after her are only virgins, not joint queens, with her. No one, coming after the period of the marriage, can be elevated to her rank or glory. It is impossible, seeing that the very nature of the union between her and Christ, sanctioned and brought by the Father, forbids it. The

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Bible gives us many plain intimations bearing on this point, and some try to ascribe this marked difference to the fact that the one class are redeemed from a state in which they endured trial, sorrow, tribulation, &c., whilst the others are redeemed in a state in which Satan is bound, and in which trial, sorrow, &c., shall not exist. If the reader has carefully followed us, he will find that the reason lies deeper than all this. Suffice it to say, let us all see to it that we have an abiding interest in the manifestation of this Bride, earnestly waiting and watching for the coming of the Bridegroom;—and may we all be so unspeakably happy as to participate in her happiness, honour, and glory at that coming. G. N. H. P.

Reviews.

The Life of Gideon, Illustrated and Applied. By the Rev. John Bruce, D.D. Edinburgh: Edmonston & Douglas. 1870.

As this volume contains nothing prophetical, it does not fall quite in our way. We may say, however, that it is an interesting and most readable volume, marked by not a little of the author's originality and graphic power.

Consolatio; or, Comfort for the Afflicted. Edited by Rev. C. E. Kennaway. With Preface by Bishop Wilberforce. Rivingtons. 1870.

There is little here of the gospel, or the grace of God, or resurrection, or the Lord's coming. The most prominent authors extracted from are Dr Newman, Dr Manning, and Thomas Erskine. It is a very imperfect selection.

The Story of the Gospels in a Single Narrative, combined from the Four Evangelists, &c. By the Rev. W. Pound, M.A. In two vols. Rivingtons. 1869.

These two goodly octavos will furnish rich materials of thought for the scholar and for the Christian. Written with clearness and vigour, they enunciate and detail a "gospel harmony" which will startle some, delight others, and interest all.

Unable to enter into a full review, we merely say, that Mr Pound has found the true key to the harmony of many parts of the sacred narration, viz., that the incidents which we are trying to reconcile on the supposition of only one occurrence recorded differently by the four evangelists, are really two or three or four different incidents, faithfully

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recorded by each historian, so very like each other that they have been by most readers or critics reckoned one.

That the author has not carried his principle to an extreme we do not say; but that his bold hypothesis educes many most interesting and satisfactory results, we are sure that all impartial readers will concur with us in affirming.

Extracts.

The comparative Numbers of the Churches of Christendom.

THE Rev. M. Hobart Seymour sends us the following interesting information:—

In these times, when men's hearts are failing them for fear, the following figures will have a deep interest for many of your readers. They are an attempt to state with some precision the number of adherents belonging to the three great divisions of Christendom,—the Roman Churches, the Greek Churches, and the Reformed Churches, as they are found in this United Kingdom, in Europe generally, and in the world at large. Without any pretensions to infallability, I have yet taken all pains to secure accuracy, and although among so many figures there may be some mistakes, I yet feel assured that the general results will stand close examination at the hands of any candid inquirer.

I. This United Kingdom.

In the year 1801, the first year of this present century, the population of the three kingdoms was:—

England and Wales, . .	8,892,536
Scotland, ...	1,608,420
Ireland, ...	5,216,750

Such is the estimate of the Registrar-General as to the population of these islands, exclusive of the military. And our inquiry now is as to the number of those who were members of the Church of Rome. It was, of course, in Ireland the vast body of them was to be found, and, assuming, as is only reasonable, that they held in 1801 the same relative numbers or proportions as they were proved to hold by the census of 1861, we learn at once, by a simple arithmetical process, that in 1801 their numbers were 4,063,851 in Ireland, more than a fourth of the whole population of these kingdoms. To these we have yet further to add the members of the Church of Rome then in the Highlands and islands of the West of Scotland, and also those of Lancashire, Staffordshire, Yorkshire, &c., as well as those in London and the manufacturing towns and mining districts. These Scotch and

English Roman Catholics were estimated at 300,000 at that time, less than one-fourth of their present amount, making, with those of Ireland, a total of 4,363,851, thus forming in the year 1801 no less than TWENTY-SEVEN PER CENT. of the then whole population of the United Kingdom!

And now for their number in this present year 1869, in which the estimate of the whole population by the Registrar-General is 30,621,431, as follows:—

England and Wales, .	21,869,607
Scotland, . . .	3,205,481
Ireland, ...	5,546,343

The number of Roman Catholics in Ireland according to the census of 1861 was 4,490,583; and of Protestants, 1,265,224. Since then the whole population has diminished through emigration and other causes by 218,300, according to the estimate of the Registrar-General. Assuming that this diminution maintains the same relative proportions of the two Churches, then the Protestants will have been reduced to 1,210,674, and the Roman Catholics to 4,326,931. To these last must be added the number of Roman Catholics in England and Wales and Scotland. There is no religious census of these, but we can estimate them from the marriage-rate. As on an average of years the Roman Catholic marriages are 4.5 per cent. to the whole number of marriages in England and Wales, it follows that the number of Roman Catholic persons must be estimated at 4.5 per cent. to the whole population, namely, 984,132. And in like manner in Scotland, as the Roman Catholic marriages are on an average about 9.5 per cent. of the whole number of marriages, so the number of Roman Catholic persons must be estimated as 9.5 per cent. of the whole population, namely, 304,521. These several figures give a total of 5,615,584, as the Roman Catholics in the United Kingdom, showing them to be less than a fifth, or EIGHTEEN *per cent.* of the whole population.

The clear result of these figures is, that between 1801 and 1869 there has been a vast decrease in the relative numbers of the Roman Catholics. Whereas, in 1801, they formed TWENTY-SEVEN *per cent.*, they now, in 1869, form only EIGHTEEN *per cent.* of the whole population; in other words, while the Roman Catholics have increased during that period TWENTY-EIGHT *per cent.*, the Protestants have increased ONE HUNDRED AND TWENTY *per cent.!*

We may well thank God for a result so startling and yet so certain, and we may well take encouragement from such great success attending the various agencies and instrumentalities whose efforts have been so greatly blessed in staying the progress of Romanism. "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

II. In Europe generally.

Almost every country in Europe periodically publishes a census of its populations and its religions. These official returns must be the basis of every calculation like that now before us, and a careful

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examination of the latest returns has necessarily modified previous impressions. Great Britain is almost the only nation without a census of religion. For party purposes in 1861, in order to display the numbers and power of the Romanists in Ireland, there was a religious census for Ireland. And for party purposes at the very same time to prevent the paucity of real Dissenters being revealed, a religious census was refused for England and Wales and Scotland. In the continental returns there are some difficulties, as in Turkey, Roumania, Servia, where little dependence can be placed on returns. Also in Austria, where there has been a transfer of millions to Italy, and where also there are several millions of Greeks, Armenians, and others. And in some countries the census, being not lately taken, require to be supplemented by the estimated increase of population. Keeping these considerations in view, the following tables will give the most accurate view I can give of the religions of the several nations. The small figures are omitted:—

	Roman Catholics.	Protestants.
Sweden and Norway, . .	...	5,815,000
Denmark, ...	...	1,701,000
Russia, with Poland and Finland,	6,500,000	4,000,000
North Germany, . . .	8,131,000	21,410,000
South Germany, . . .	5,145,000	3,944,000
Holland, ...	1,234,000	2,055,000
Belgium, ...	4,984,000	15,000
Austria, ...	21,082,000	3,171,000
France, ...	35,776,000	1,612,000
Switzerland, . . .	1,023,000	1,483,000
Italy, ...	24,614,000	45,000
Papal States, . . .	692,000	...
Turkey, with Roumania and Servia,	640,000	29,000
Greece, ...	15,000	...
Spain, with its islands, . .	16,287,000	...
Portugal, and islands, . .	4,035,000	...
England and Wales, . .	984,000	20,885,000
Ireland, ...	4,326,000	1,210,000
Scotland, ...	304,000	2,900,000
	136,272,000	70,275,000

This table must be supplemented by another, with the numbers belonging to the Greek, with the Armenian and other Eastern Churches, so far as the nations of Europe are concerned.

Austria, ...	6,366,000
Greece, ...	1,317,000
Russia, ...	56,000,000
Turkey, with Roumania and Servia, .	10,000,000
	73,683,000

These figures, as to Turkey, &c., are only a proximate estimate, the

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one generally made in the absence of precise returns. The results of all are as follows in Europe:—

Roman Catholics, . .	136,272,000	136,272,000
Greek Churches, . .	73,683,000	...
Reformed Churches, .	70,275,000	143,958,000

It may thus be seen that in Europe the Roman Churches are far the most numerous, being larger than either of the other two Churches; but it may also be seen that those who altogether reject the supremacy of the Popes of Rome, and protest against the assumed authority of the Church of Rome, namely, the Reformed Churches and the Greek Churches combined, are more numerous than those who still adhere to her. She has thus been dethroned from the high eminence claimed for her during long centuries, in her proud boast that she possessed the majority of Christendom in Europe. The great secession of the East, and the greater secession of the West, now surpass her in their united number, and every year are increasing upon her. The Jews are about 4,456,000, and the Mohammedans about 6,642,000 in Europe.

III. In the rest of the world.

There are no reliable data on which to attempt a precise calculation as to the numbers belonging to the various Churches in the other quarters of the world: the utmost that can be done is to give a proximate figure derived from the most reliable sources.

In Battersby's *Catholic Register* for 1851, which may well be supposed disinclined to diminish the numbers of the Roman Catholics, may be seen the following estimate:—

America, ...	27,209,510
Asia, ...	2,732,618
Africa, ...	982,951
Oceanica, . . .	3,117,007
Total,	34,042,086

This was given as the total out of Europe, and it partakes of the extravagant exaggeration of figures too frequent with the partizans of the Church of Rome, especially as for the last quarter of a century the Indian races of Mexico, of Brazil, and generally of South America, have been rapidly relapsing into their ancient heathenism. Emigration from Ireland has in some degree increased their numbers in the United States. But, although the foregoing figures are excessive by more than four millions, yet, lest we should appear to diminish their numbers unnecessarily, we may accept them as sufficiently correct.

The numbers of the Reformed Churches can be calculated with more accuracy. In Canada, New South Wales, Australia, Tasmania, and other colonies, as well as the West Indies, there are censuses of religions. The Protestants in these colonies are about four millions and a half. It is in the United States, however, that their chief strength is to be found. While there are four or possibly four millions and a half of Romanists in the States, there are about 30,000,000

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who profess to be Protestants of one confession or another, besides a couple of million more professing no religion whatever. So that the whole number of Protestants outside of Europe may be reckoned at 34,266,000—just equal to the number *claimed* for the Church of Rome. The strength of Romanism is in South America, where she is rapidly decreasing; the strength of Protestantism is in North America, where it is rapidly increasing.

It is impossible to obtain a precise estimate as to the number attached to the Greek and Eastern Churches in Asia; but in Siberia, Caucasus, and Asiatic Russia the numbers are stated to be 4,885,000, while in Asiatic Turkey they are estimated at 3,000,000. Beyond this we have no reliable data.

The result of all these figures respecting Asia, Africa, America, and Oceanica, or the islands of the ocean, when added to those already given for Europe, will be the following total:—

The Roman Churches, . . .	170,314,000
The Reformed Churches, . .	104,541,000
The Greek, Armenian, &c., . .	81,568,000

Thus the total of Roman Catholics is less by some fifteen millions than the united numbers of those who reject her authority and deny her supremacy. She has fallen from her high boast that all who presumed to differ from her presumed to differ from the majority of Christendom. It is the Church of Rome that is in the minority of Christendom. And this is all the more marked from the fact that the Maronites, the Syrians, the Copts, and other professedly Christian Churches, have been omitted from all the foregoing figures, from the difficulty of ascertaining their probable numbers.

It is possible some persons may object to the accuracy of these figures. There is one thing, however, that is certain. In the year 1801 there were in these United Kingdoms 4,363,851 Roman Catholics, and in the same year in America, between the Canadas and the Floridas, about 2,000,000 more, being a total of less than six millions and a half. In this present year, 1869, there are 5,615,584 in the United Kingdom, and between the Canadas and the Floridas about 5,500,000, making a total of about eleven millions, having increased about SEVENTY per cent. in the interval. This increase must be compared with that of the Protestants in the same interval. In 1801 there were in the British Isles 11,353,855 Protestants, and in America about 5,000,000, being a total of more than sixteen millions, and there are now in these islands above 24,996,000, and in America, between the Canadas and the Floridas, about 32,000,000, making a total of about FIFTY-SEVEN millions, being an increase of more than FOUR HUNDRED per cent. in the interval. Thus among the great Anglo-Saxon family, while the Roman Catholics have increased since the opening of the century about 70 *per cent.*, the Protestants have increased more than 400 *per cent.* We may well exclaim—"What hath God wrought?"

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Exploration of the Tih Desert.

Mr Palmer, accompanied by Mr Tyrwhitt Drake, whose expenses are paid by the University of Cambridge, was sent out by the Palestine Exploration Fund, in December last, to explore the large tract of desert which lies between the southern limit of Palestine and the Peninsula of Sinai. Starting from Suez, he first completed the exploration of the passes by which the plateau of the Tih is approached from the south, and then striking northwards from Jebel Odjmeh across the "Wilderness of Paran," he made his way to Nakhl, the central station on the Hajj, or pilgrims' road between Suez and Akaba.

At Jebel Tkhrimm, two days north of Nakhl, he left the usual track to investigate some ruins in Wady Gharaiyeh, a large valley which receives the drainage of the mountain plateau south of Jebel Magrah. These ruins, standing on an isolated hill, appear to mark the site of an ancient fortress, in the foundations of which were discovered square holes, each containing four large amphoræ, carefully packed and protected.

Proceeding northwards, Jebel Araif was next ascended, not without some opposition from the Arabs.

Dr Robinson's Jebel Mukhrah was found to be the precipitous edge of an extensive mountain plateau, called Magrah, which, though intersected by various broad wadys, runs northwards without any break, to a point within a few miles of Wady Seba, where it is divided by Wady Er Rakhmah from the mountains of that name. To the west of this plateau, and forming the eastern border of desert of Et Tih, are a number of low mountain groups, amid which the wadys, which take their rise in the heart of Jebel Magrah, meander on their way to the sea. This country is much more fertile than the open plain, and here it is that the interest of the region culminates, for here must have been the scene, of a great part at least, of Israel's wanderings; and here, if anywhere, we must look for the traces of many of the cities and towns of the "south country" mentioned in the Scripture records.

Ain-el-Gadis, which is situated in a wady of the same name, suggests at once the ancient Kadesh, the scene of the death of Miriam, and of the sending forth of the spies. A little to the west of this lies Moweileh, the traditional site of Hagar's well, surrounded by many interesting remains of stone circles, and other ruins of a very early date. Further to the north are situated the ruins of El Aujeh, which have been identified by Dr Robinson and others with El Abdeh, the ancient Eboda. Mr Palmer, however, has discovered that Abdeh is really situated in the heart of Jebel Magrah, at the head of Wady Murrah. He has also succeeded in discovering, apparently about 12 miles N.E. of El Aujeh, the ruins of Sebata, marking probably the site of Zephath, a Canaanitish city, which, after its destruction by the Israelites, was called Hormah. The ruins of this city are situated in a large plain, and contain three churches and a tower, all in a much better state of preservation than any other ruins the travellers have

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seen, the houses in some cases being nearly perfect, and the streets still well defined.

Mr Palmer mentions the names of many other places, and speaks of "discoveries of high interest in illustrating the geography and history of the Bible." His accurate knowledge of the Arabic language has also enabled him to obtain much interesting information from the Arabs respecting their country and its traditions.

On reaching Beersheba the travellers found it necessary, in consesequence of the drought, to proceed to Hebron, to obtain fresh camels; and, being so near to Jerusalem, they went on there to refit before starting southwards again. Mr Palmer's intention was to re-enter the mountains of the "south country" by Tell Arad, and to explore the southern portion of the region inhabited by the Azazimeh Arabs, visiting Abdeh, and tracing out the ancient Roman roads. He proposed afterwards to pass round the east of the Dead Sea, and so return to Jerusalem. He will thus pass through Moab, and as he has obtained from Captain Warren full information respecting the discovery of the Moabite stone, he will be prepared to make inquiries with regard to the recovery of the portions of it that are yet missing, and will doubtless be able to ascertain if any other such valuable relics are still in existence. Mr Drake, in addition to his natural history investigations, has devoted himself with great energy to the other objects of the expedition, and has taken many photographs and sketches.

The whole of the journey has been accomplished on foot, without servants, and with the lightest possible equipage. Considerable opposition has been offered in some places by the Arabs, but tact and patience have so far overcome all difficulties; and the experience already gained will render it easier to meet the greater difficulties which doubtless await the travellers in the less trodden paths that lie before them, and will, we trust, enable them to bring to a successful issue the important work which they have commenced so well.

Ecclesiastical Decoration in Dundee.

THE apse of the cathedral of the Catholic Apostolic Church in Constitution Road, Dundee, has just been beautified in a style which will give great satisfaction to connoisseurs in ecclesiastical decoration. In the absence of funds for the erection of a reredos in stone, it occurred to some members of the congregation that, in the meantime, a legitimate use might be made of paint to decorate the walls of the sanctuary, which had been left in pale pink size ever since the church was opened two years ago. Accordingly, Messrs Edward & Robertson, the architects of the church, were consulted; and on its being explained to them what was desired, a design was prepared which, after some slight modifications, has been carried out by Mr A. S. Drummond; and which, we hesitate not to say, for the effect produced by its carefully-considered

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proportions, the simple beauty of its outlines, and the harmonious blending of its colours, is as successful an attempt of the kind as we have ever seen, and we have visited most of the celebrated modern churches in Britain. The design is exceedingly simple, being merely an arrangement of panels in thirteenth century Gothic (in keeping with the style of the church) supported by a dado of imitation encaustic tiles, and terminating above in a border of blue. The panels are in a deep Etruscan red or blood colour—the altar being the place of sacrifice, and the dominant colour in the sanctuary being therefore that of blood, to symbolise the blood shed for us. The blue above the red, while it is in admirable contrast, being also the colour of the heavens, is symbolic of heavenly things. The outlines of the panels are in black and gold, the shafts being in black (with the exception of four behind the altar), and the arches, cusps, and "tabernacle work" surmounting the whole in gold. There are five panels to each of the divisions of the pentagon, into which the apse is divided; and the proportions of these are most carefully calculated, so as to produce "sweetness" of effect, and yet to harmonise with the sombre dignity of the building. Behind the altar three panels are enriched by shafts of solid gilding, in order to bring out the ecclesiastical idea of the "glorification of the altar," which the worshippers believe to be the throne of God on earth, and where they believe the "real presence" of Christ continually dwells in the Holy Eucharist.—*Dundee Advertiser.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—The following extract, from a recent review in *The Times*, will exhibit the theology of the age. I suppose the reviewer does really express the mind, not only of literary and scientific men, but of a numerous class of so-called theologians:—

"Sir William's mind is much exercised by the insensibility of the native mind to Christian truth; and, with the earnestness of the religious party to which he belongs, he insists on the necessity of instilling into the young Hindoos a profound conviction of their sinfulness. Nothing would delight him more than to hear the young educated Baboos bewailing the sinfulness of sin. It never seems to occur to him that even among serious and earnest people in England the old evangelical dogmas are dying out, and that among many of the new schools of religious thought this peculiar dogma is utterly exploded. It would, indeed, be difficult to make this article of belief the universal basis of religious instruction in India, where for every English teacher who enforced it, two others might be found disposed to dwell more emphatically on the innate dignity of human nature and its capacity of progress to perfection. The whole question of the native religions, and of the

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effects indirectly produced upon them by contact with Christianity is very curious and interesting. That some effect will be produced in the minds of the educated classes near the centres of government, is clear from the advance made of late years by pure Deism in Bengal; but that any effect will be produced upon the minds of the masses in country districts by Anglican Christianity is extremely improbable. Certainly there is nothing attractive or congenial to their minds in the dogmas specially dear to the devout centurions of our scientific corps; and the whole native conception of religion is so entirely distinct from the English conception, that it is difficult to imagine any common basis upon which a system of general conversion could be built."

The book reviewed is Sir W. Denison's "Varieties of Viceregal Life;" and in the course of his criticisms the reviewer thus announces the faith of "Young England." The Duke of Argyll, at a missionary meeting, once said, that he thought the Indian mind "susceptible of conversion." The reviewer thinks the opposite. What would the apostle Paul have thought? —Yours, A BELIEVER IN THE BIBLE.

To the Editor of the Quarterly Journal of Prophecy.

MY DEAR SIR,—I have to put two questions. Do you deem what I am here sending admissible? and if so, Have you room for it in your valuable journal?

The following anonymous extract from a periodical struck me as worthy of particular notice just now. It is apparently calculated to strengthen the devout students of Scripture in the belief that Sir R. Murchison's opinion, that great, convulsive, and sudden, or very rapid changes, have at different times taken place in our terrestrial globe, is more correct than the theories of Sir C. Lyell and his uniformitarian associates.

"SOLAR WONDERS.—Astronomers have been revealing so many wonders in the vast globe that rules the planetary scheme, that we cannot yet hope to see the startling results of their researches co-ordinated into a consistent whole. On every hand new marvels are being brought to light. At one time Mr Lockyer surprises us by exhibiting the amazing velocities with which the solar storms rage across the blazing surface of our luminary. At another, the energetic astronomer who presides over the Roman observatory tells us of water within the fierce tumults of the solar spots. The Kew observers track the strange influences of the planets on the solar atmosphere, watching not only the great tide which sweeps in the ten-year period over the solar storm zones, and then leaves on our sun a speck or stain, but also the ripples of spot-formation, which come in shorter periods, and seem inextricably blended to ordinary observers with the great periodic disturbances. Lastly, Lockyer, Huggins, Zollner, and Seccpi describe the magic changes of form which pass over tongues of flame projecting thousands of miles from the solar surface. It seems to us that when we consider the vast dimensions of the solar globe, we appreciate more fully the wonderful nature of those processes of action indicated by recent researches than when we regard these without direct reference to the sun's magnitude. How many of us really appreciate the enormous volume of the sun. We read certain figures in books of astronomy, but do we grasp their full significance? There is, however, a simple way of viewing the matter, which at once opens our eyes to the vastness of the solar globe. If we remember that the earth on which we move, the scene of all those interests which we deem so important, bears so minute a proportion to the sun, that if he were represented by a two feet globe, the

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earth would, on the same scale, appear no larger than a cherry-stone, we see what wonderful processes of action these must be which are at work on the solar surface. We recognise in our hurricanes the action of nature in her fiercest moods; but the solar hurricanes would in a moment destroy the whole globe on which we live. We wonder at the volcano which lays a whole city in ashes; but our earth would be swept like a mote before a solar volcano. We see lastly in the earthquake which upheaves a continent the most energetic of all the forces at work upon our earth; but the least of the throes which convulse the solar surface would toss a globe like ours as the waves of ocean toss the lightest sea-drift."

The above is a long extract, but surely not an uninstructive one. We would recommend it to those devout readers of the Bible, who may have unconsciously imbibed crippled, narrow, and even somewhat grovelling, notions of the Divine energy, power, and will of that Personal, Intelligent, Omnipotent, and Omniscient Being who called into being and governs both the sun and the earth, from the writings of Sir Charles Lyell and his uniformitarian associates.

A Constant Reader.

Poetry.

WATCHING FOR THE MASTER.

Watch, for ye know not when the Master cometh;
At midnight, or at cock-crow, or at morn,
When stars die out, and earth is all awaiting
For the first streak which tells that day is born.

Long has He tarried; long His weary household
Have, from their eastern lattice, look'd and sigh'd.
Why comes He not? Their eyes and hearts are failing
With faith and hope so long and sorely tried.

Through the cold ages, when abounding evil
Chill'd their warm love, they watch'd, but watch'd in vain;
The foe wax'd stronger, faith and hope grew weaker;—
"Lord, come!" they cried, again, and yet again.

Again, and yet again; but still He came not.
Slow centuries of evil came and went:
"O Master, tarry not," they cried;—He spake not;
It seem'd an everlasting banishment.

Evil still reign'd; the good still few and feeble;
The Church's haters numerous and strong;
Error more subtle, truth more sad and silent,
Faith's anguish'd cry still rising, "Lord, how long?"

Long has the world, the Master's rule disowning,
Hating His presence and His holy sway,
Cried, "Where is now the promise of His coming?
And where the signs of the long-promised day?"

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But still, above the scoff and taunt and laughter,
The still, small voice ariseth, "Watch and pray!"
And still, to cheer the hours of lonely waiting,
"Behold, I come!" we hear the Master say.

It may be that the night will yet grow darker;
It may be that the storm is not yet spent;
It may be that the times will wax more evil,
Earth braving heaven, and scorning to repent.

It may be that the Church's eye shall weary;
That hope, so long deferr'd, at last shall faint;
That dark delay the buoyant heart may sadden,
And shake the faith of many an eager saint.

Still let us hear the Master ever saying,
"Behold, I come; awake, arise, prepare!"
For but a little, and there sounds the summons,
"Ascend, My saints, to meet Me in the air."

Then end for ever all our years of watching,
Then comes the vision of the glorious day,
Then comes the Master to His waiting household,—
The sunlight bursts, the shadows flee away.

Error and darkness hide their heads for ever,
Truth, light, and righteousness make up our morn;
Earth rises up in newer, holier splendour,
Than when at first, in perfect beauty born.

NOTICE.

This Journal has now been doing service for the Church since 1848, *and has reached its Twenty-second volume. It must, however, draw to a close at the end of this year, unless it receive additional subscribers. Perhaps an effort might be made to secure its continuance by those interested in Prophetical studies.*

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THE QUARTERLY

JOURNAL OF PROPHECY.

OCTOBER 1870.

Art. I.—SATAN'S ESTIMATE OF SIN.

Gen. iii. 4.—"Ye shall not surely die."

SATAN is the speaker here. God has scarcely finished speaking when Satan gets up. His object is to undo all that God had said. How he found his way into Paradise we know not; but here he is. His presence bodes no good. To do God and man as much damage as possible is his object. By force or fraud he is resolved to do it.

He is the tempter, the adversary, the destroyer; but here he appears as an angel of light, the friend of humanity, a wise philanthropist, taking man's part against God. He is a teacher too, a prophet prophesying smooth things; a preacher, zealous in propagating his peculiar doctrines, bent on making proselytes.

He is not the *first* preacher, for God had already spoken. Yes; God's words are first. God is the first preacher. Yet the congregation in both cases is the same. It was not large; but it was influential—being, according to the modern phrase, a "representative" congregation. At most it consisted of *two*, perhaps only one, for "the serpent said to *the woman*."

Our text, then, is the words of the devil; words, however, inserted in this book by the Spirit of God for our instruction. God takes Satan's words and holds them up to view. From this text Satan must have preached a most effective discourse, whether long or short; for the results of it were not only seen immediately on his hearers, but have been felt in all ages ever since, and are telling on the whole world to this day. It is not

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many ministers or sermons that meet with such success, or produce such abiding impressions.

This preacher has since become very notable, and has preached many a sermon, through many an instrument, to many a congregation, on many a text—sometimes on the very words of Scripture; in most cases with success. He has many arguments, many devices; he is "full of subtlety," a thorough sophist and Jesuit; bold withal, audaciously contradicting God and denying His Word. He is unwearied; the most diligent of all bishops, as old Latimer called him; yet a wolf in sheep's clothing.

But let us study his sermon, for we shall find in it the basis or elements of all false doctrine since that day. It consists of *denials*, indicating its affinity to the negative theology of other ages, from the negative theology of the fool who says there is no God, to that of him who says no law, no sacrifice, no judgment, no Bible.

I. *It is a denial of the truth of God.*—He flatly contradicts the divine threat, making God a liar and His word an untruth. His object is to destroy man's belief in God's sincerity, whether in threatening or promising; to insinuate that He does not mean what He says, either in His love or His righteousness. If He loves, why does He threaten? If He threatens, does He, can He love? Unkindness and untruthfulness are suggested here, as implied in God's language and dealings toward the sinner. He must either be untruthful or unloving; or rather He must be both. The conclusions which he would have man draw from this denial are these:—(1.) Do not trust Him; (2.) Do not obey Him; (3.) Do not be afraid of Him; (4.) Do not love Him. Such is the denial, and such are its practical lessons. And it is this same denial that he is now uttering to us, thereby to call forth "the evil heart of unbelief." For it is upon that that he works; persuading us that God is a liar, that His testimony is not credible, either as regards His law or His gospel, His righteousness or His love.

II. *It is a denial of the evil of sin.*—Whether God would carry out His threat or not, was not the question; He had uttered it; that was enough. Man must stand in awe; and to say to him you need not fear the execution of the threat, was saying there is no evil, no harm, no danger in disregarding it;—venture and see. Besides, it is evident that God had fixed the penalty of death as the measure of the evil of sin, and Satan, in discrediting the penalty, was denying the evil of which it was intended to be the mark and the measure. He was doing the following things:—1. Denying sin as guilt or an offence.

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Sin as simple disobedience to God, he did not deny; he wished to bring it to pass. Sin as *guilt*, needing punishment or inferring wrath, he did deny. 2. Denying the exceeding sinfulness of sin. It could not deserve *such* a penalty. Sin was not such a bad thing after all. Thus, in denying its sinfulness, he was denying God's estimate of sin, and saying to man, it may be a bad thing, but not so bad as God makes it. 3. Denying the greatness of little sins. Even were sin an infinite enormity, this sin was so small as hardly to deserve the name! Ye shall not surely die for such a sin as this. It is the same to this day. Satan's object is to set aside God's estimate of sin; to persuade men that sin is not so great an evil as the Bible affirms; that it is a misfortune or disease rather than guilt, chiefly owing to those natural propensities which God has put within us. Hence the need of the law to give us the knowledge of sin; hence the need of Sinai to show us God's hatred of sin and wrath against it; hence the need of the Holy Spirit to convince of sin and righteousness and judgment. Under the specious names of little sins, harmless amusements, youthful pleasures, what a world of evil lies hidden!

III. *It is a denial of all punishment for sin.*—"Ye shall not surely die;" that is, no punishment for sin; no death, either temporal or eternal. Nay, sin is a good, not an evil; it will introduce you into wisdom, from which God is shutting you out. God is working on your fears, in order to keep you ignorant. Be not afraid. Ye shall not die. Defy God and live! Defy God and be wise.

It is remarkable that the doctrine of future punishments should be the first that was denied. Before Satan taught Cain to reject the blood, he taught Adam to deny the guilt and penalty of sin. It must be a doctrine of no common magnitude, thus set in the front of departures from the truth.

It is remarkable that Satan should be the first denier of this. The opinions in subsequent ages subversive of the doctrine of future punishment may be thus traced to him as their author. He was the first to say there is no death and no hell; and in nothing does he more show himself a liar than in this, for he knows by experience what hell is, what the chains of darkness are. Think of the condemned criminal telling those who visit him, there is no prison, no chain, no gibbet, no judge. We may judge of the doctrine by the teacher, and of the teacher by the doctrine. Not that he believes what he preaches, for we know that the devils believe and tremble; they cry, "Torment us not before our time." But hating God with deep hatred, he does his utmost to injure Him; and hating man no less, he would fain

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blind him to the consequences of disobedience, and bring him into the same condemnation as himself, by telling him what he of all others best knew to be a falsehood.

His is the negative theology; the theology which denies everything which it does not wish, or does not find convenient, to believe. He belongs to the Broad-Church School; and all the misbeliefs or one-sided teachings of that school are to be found in the terse and audacious enunciation of our text, "Ye shall not surely die." Only he speaks out more intelligibly than many of his followers do. We know exactly what he means. His object is to contradict God flatly, to give Him the lie, to proclaim to the creature that the Creator's word is not to be credited, and thus to ruin man and to defeat the purpose of God.

He is one that does not believe in inspiration, that does not "tremble at the Word." He sets God's direct word at defiance, making it to mean the very reverse of what it was intended to do. Some of our modern assailants of His revelation say, "Oh, had we proof that the words were really divine, we should at once own them and receive their whole significance." Here is their own father rejecting words which had come but yesterday from the lips of God; misinterpreting them, spiritualising them, contradicting them, explaining them away so as to suit his purpose. What the father did, that the sons have done and will do; only it suits them as yet to say that they do not reject God's words, but only what men have called by that name. "Ye are of your father the devil, and the works of your father ye will do. He abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

The above has been his frequent and favourite text and topic in many ages, more or less openly. He suits himself to those with whom he has to do. He reasons the philosopher into the belief that there is no hell, by arguments about the goodness of God; and he is perpetually suggesting to the inquirer, and even to the sin,—What if there be no Bible, no death, no hell? But as questions such as these betray their authorship—their paternity, and connect themselves at once with the first temptation, there ought to be no difficulty in repelling them. Shall the devil be more credible than God? shall we trust Satan when he says, "Ye shall not surely die," more than Christ when He says, "How can ye escape the damnation of hell?"

The denial of future punishments is not then a doctrine according to godliness. It was devised in hell by the prince of hell, for the purpose of leading men to hell. Its tendencies are evil

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and not good. It looks mild and pitiful, but it is one of the most cruel of doctrines. It deceives men on the most momentous of all points. It misleads men as to the character of God, saying that He is too good-natured to punish ; as to the nature of sin ; as to the need for and certainty of judgment to come ; as to the magnitude of the crime of disobedience ; as to man's danger because of transgression.

It cannot but strike us strongly that the denial of future punishment was the grand argument by which Satan prevailed in ruining humanity. He saw in it God's fence against disobedience, and he set himself to throw it down. He succeeded. Man believed him rather than God, and so sin entered; the flood-gates were thrown open ; the deluge overflowed. What did man gain by crediting Satan's falsehood? What has the world gained by man's adopting the devil's doctrine as to death and hell? Has it bettered itself? Has it warded off death? Has it shut the gate of hell? Or has it made death and hell cease to exist by disbelieving their existence? Ah! what will disbelief of judgment do for us? Will it either postpone or prevent it? Will the lightning not strike us, because we have demonstrated its non-existence? Will wrath or judgment not overtake us, because we have persuaded ourselves that they are unworthy of a loving God? Will disease cease to waste and pain us ; will death withdraw its dart ; will the grave give up its victim, because we have proved to ourselves that they are incompatible with the love of God?

The contention here, then, is between God and the devil ; between God's affirmation and the devil's contradiction. Let him who denies future punishment, know exactly the authority for his denial. Let him have the honesty to own it too. Let him avow that He gives credit to Satan's statement—"Ye shall not surely die," in preference to God's—"Ye shall surely die."

The doctrine of future punishment is a far more important one than men imagine. Satan knew this, and laid his plans accordingly. God evidently laid great stress upon it ; and Satan did the same. The history of our world has been a history of the consequences of denying it. Who can tell what man and man's earth might have been, had our first father believed God's word, "Ye shall surely die?" It is a fearful thing to make light of death and hell. That doctrine was the "*articulus stantis aut cadentis mundi.*" Let us beware how we deal with it ; let us beware of supposing that we may deny it, and yet hold fast redemption by the Cross of Christ.

For in such a case, what would redemption be? Redemption from what? From nothing! No death, no hell. And what

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would the love of God be? Nothing. A poor, feeble, unmeaning sentiment, doing nothing for us, and indeed, not needing to do anything. And what would the Cross of Christ be? A waste of suffering, cruel and unmeaning, seeing the case was by no means so desperate as we have been accustomed to suppose it. Surely, if the consequences of sin be not so terrible and so eternal as Scripture represents them, then Christ has died in vain; and the suggested lie of the old serpent has been found a truth,—"Ye shall not surely die."

Art. II.—NOTES ON EPHESIANS.

Chap. iii. 16. *That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man.*

The apostle was much in prayer for his spiritual children; and we have in this verse, and in those which follow, an epitome of what these prayers were. We have the purpose of his prayer and its purport. The great end he had in view, or purpose of his prayer, is blended with the subject of the prayer. They were to be strengthened, that they might be able to enter somewhat into an apprehension of the love of Christ, and so be made partakers of the fulness of God. Then this object or end is to be reached by a gift, "that he would grant you," or give you. The source of every blessing is God himself, and every good thing must come out of His treasury. But, further, here the apostle specifies the measure or proportion in which He solicits this gift for his Ephesian converts, and it is a very high standard that he names, "according to the riches of His glory." No lesser measure will suffice, than that which measures the infinite perfection of the Giver. The apostle has used this expression before, or at least one very like it,—"according to the riches of His grace,"—there denoting that the forgiveness He bestows is according to His own infinite compassion, and love, and mercy. Here the gifts craved need *power*, and so the measure is the riches of God's *glory*. The scale is that of Heaven's puissance; the measure that of the Almighty. The gift that is sought is "strength." The expression is apparently tautological, "strengthened with might," or "strength;" that is, His own might imparted to you, through the medium of His Holy Spirit. This strengthening is spiritual—"in the inner man." The work is the Spirit's work, as the medium by which the strength is imparted; and

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the working is not merely "in," but "in and into," implying "the direction and destination of the prayed-for gift of infused strength," which is received spiritually by the inner man, "the spiritual man—the noblest portion of our being, kept in the natural man under subjection to the flesh, but in the spiritual, renewed by the Spirit of God." What comfort is there here to the weak believer, feeling his weakness, and wondering oftentimes if he will get through, if he will be able to hold on to the end! Let such cheer up. The result does not depend upon your strength, but on God's strength communicated to you; for you are to be strengthened with His might, and His own Spirit is to do it, so that your spiritual nature shall be made strong; and the result is stated in the verse that follows.

Ver. 17. *That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love.*

For the Greek connects the dwelling of Christ in the heart, spoken of here, not with the gift "that He would grant," but with the "strengthening," as *its* issue and result. Therefore, the full meaning of the words is a prayer for strength in all the faculties of the soul, so that, as the result of the faith that sums up and comprehends them all, Christ may dwell,—may abide,—may take up His perpetual and lasting abode in the heart. For the faith spoken of here is just the apprehending and accepting of Jesus as Teacher, Atonement, and Lawgiver, —the listening to His "Behold! I stand at the door and knock," and so opening the heart to Him, the receiving and retaining Him there, in the soul, in the soul of love. So this abiding of Jesus in the heart by faith is further described as being "rooted and grounded in love"—"rooted," like a tree; "grounded," foundation well laid, like a building—describing the "state consequent on the indwelling of Christ, namely, one of fixedness and foundation in love, the Christian principle of love. This was to be their basis and foundation, in which alone they were to be fully enabled to realise all the majestic proportions of Christ's surpassing love to man."

Ver. 18. *May be able to comprehend with all saints what is the breadth, and length, and depth, and height.*

Thus rooted and grounded in love, the prayer goes on to desire for them power to enter somewhat into the love of Christ. The expression is, "In order that ye may be fully able." "Christ's indwelling, with its consequent fixedness in love, as the result of the prayed-for strengthening," is that they may be enabled to comprehend—get possession, both by knowledge and experience, of the love of Christ. This is the

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privilege of Christ's people. For Paul prays that these Ephesians may get it along with all saints. All saints, all the true people of God, thus comprehend Christ's love. The expressions breadth, length, depth, height, have been wonderfully interpreted according to the varied fancies of imaginative commentators. I have thus far referred to the object to be comprehended as the love of Christ, spoken of in the next verse. But it is not decisively certain that it was the love of Christ that was in the apostle's thought, when he spoke of comprehending the length, and breadth, and depth, and height. It may rather be that he meant (as De Wette thinks) "that you may be fully able to comprehend every dimension,—that is, of all that God has revealed, or done in and for us,"—that you may realise in its every aspect, and in all its far reachingness, as well as in its minute applicability, God's gracious dealing with mankind.

Ver. 19. *And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

Particularly one aspect of this divine dealing—the love of Christ. The apostle prays that they may comprehend all the plan, but he prays more specially that they may know the love of Christ. When he has got to the *depth* of God's dealing he stops abrubtly without finishing his sentence, as if the very word *depth* suggests the *love* of Jesus. This love is part of the great whole which saints are to comprehend, not identical with it, "but one portion of it, and, by its surpassing excellence, serving to exalt still more that great whole to which it belongs." He prays that they may know it, and yet he tells them that it passes knowledge—"The knowledge-passing love of Christ," Christ's love to them. It is a love that transcends our capacity of fully knowing it; but we are to know it, to experience it, to joy in it, and the result will be the being filled with the fulness of God. "Christ then abiding in your hearts, ye being raised up to the comprehension of the vastness of God's mercy in Him and of His love, will be filled even as God is full, each in your degree, but all to your utmost capacity with divine might, and wisdom, and love." What a grand thought! What a grand ideal! What an experience to be sought for, and prayed for, and waited for! The apostle would have no less for the Ephesians; and no less may we expect, and look, and long for.

Ver. 20.—*Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.*

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The apostle's prayer closes with the ascription of praise, which occupies this and the following verse. The character of the praise is moulded by the contemplation which has filled his mind of God's faithfulness, and God's power, towards His Church, on which the prayer had been based. The strength he had sought for these converts, was strength according to the measure of "the riches of His glory;" the love he prayed that they might know, was illimitable as the "fulness of God;" and so the apostrophe of the closing doxology is "unto Him who is able." Greek scholars point out to us that there is an antithesis between Him who is the subject of the present verse, and the finite beings who are the subjects of the preceding verse; between us, and our need of strength, and our slow progression in knowledge and experiences, and Him, the All-able. The whole expression conveys the idea of infinite power, for the literal rendering is, "to do beyond all things, super-abundantly beyond what we ask or think." "The cumulative compound, used here, belongs to a class for which the apostle seems to have had a marked predilection. It seems as if ordinary language was not expressive enough to convey the largeness of his thoughts, and he accumulates intensifying prefixes, that he may more intensively unfold the great things of the inexpressible Jehovah. We may ask great things, we may think of much greater things, which we cannot express, or would not venture to express in precise petitions,—but whatever the requests actually preferred are, or whatever conceptions may have entered into our minds, He is able to do above and beyond them all—'exceeding abundantly above and beyond them all.'" We are not then straitened in Him. In Him all fulness dwells; and He is able and willing to communicate out of His fulness all that our finite souls, to their fullest capacity, can take in, "according to the power that worketh in us," or which is working in us. This clause connects God's power to do with the actual doing which He is carrying on in the souls of believers. The power which is working in us is the Holy Spirit indwelling in our hearts; and so we are taught that the power thus working in the believer is commensurate with the power of the infinite Jehovah. The unbounded, limitless "ableness" of Him is according to, paralleled by, the power working *in* us. Oh! then, weakest saint, take courage and be strong, for you lean on an arm that is full of power. The strength of Jehovah is your strength, and ye are strong in Him.

Ver. 21.—*Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.*

"Unto Him be glory." Emphatic repetition to concentrate

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attention on the great Being to whom is due all glory and praise, on account of all this wondrous and loving dealing towards men. The glory is His own glory—the glory that flows from these gracious dealings of His—"the glory that is due to Him and redounds to Him from each gracious dealing toward us." This glory is manifested: 1st, locally, in the Church; 2d, instrumentally, by Jesus Christ; 3d, as to extent, throughout all ages; and, 4th, as to duration, for ever—world without end.

The locality or theatre of the outward manifestation of this glory of God is the Church—the company of all believers—the redeemed. The wonders of God's greatness and wisdom are displayed in the world which He created, this marvellous universe filled full with the evidences of His presence and His power. As this material creation tells of His majesty, so does the spiritual creation, the Church, tell of His grace and mercy and love, which manifest the greater glory. Oh! may we not reverentially conclude that it was easier far to create a new world, even out of nothing, than to re-create a sin-destroyed race, and to restore a corrupted nature to purity? But this latter glory is that which the redeemed Church declares. "The heavens declare the glory of God, and the firmament showeth his handiworks." By these the invisible things of Him are clearly seen, even His eternal power and Godhead. By the Church is set forth His grace and mercy. It needed this to complete the revelation of His character; but now is "known by the Church the manifold wisdom of God,"—the wisdom that could plan a world—and the wisdom that could counsel out that world's redemption.

To what a dignified position does this elevate the Church of Jesus Christ! It is the completed manifestation of the Divine glory. The Church is the aggregate of individual believers. It is not a system, any system, or all systems. The essentials of a Church are not office-bearers, or courts, or congregations. These are adjuncts. The Church of Christ is His living truth in the hearts of men; and so every single sinner saved is a microcosm, a world in a unit, the Church in embryo. If then the Church is called to great dignity and great responsibility, as the completion of Jehovah's revealed glory, so is each believer of all the multitudes which compose the Church. Every saint is an epistle of Christ, by and in whom the glory of God is to be seen. Thus we derive a very practical lesson from this thought, to live as becometh those in whom the glory of God is revealed.

Instrumentally, the glory of God is manifested "by Jesus

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Christ." The Greek word translated "by" is the same as that translated "in" in the previous clause; and both Alford and Ellicott read it "in the Church and in Jesus Christ:" "the first member denoting the outward province; the second, the inward and spiritual sphere in which God was to be praised"—"the true element in which alone praise was to be duly ascribed to God." "If any glory come from us to God, it is by or in Christ." There seems to be no difficulty in accepting this as the meaning. A saved Church is the outward visible manifestation of the grace of God, and this saved Church is saved in and through the atoning work of Jesus Christ. Therefore, if the believer is to rejoice in his dignity as the medium of God's manifested glory, and tremble at his responsibility to serve aright and glorify his Maker, he is, on the one hand, to rejoice with a lowly, humble reverence, for it is by Christ alone that this glory of the Father is seen in the saint; while, on the other hand, he is to be of good cheer and take courage, for however high the attainment required of him, and however difficult the duty he is called to discharge, it is not he that has to bear the burden, but Jesus Christ in him. For the Father's glory seen in the Church of the redeemed is by Christ Jesus; and so the song of the ransomed is—

Worthy the Lamb that died, they cry,
To be exalted thus;
Worthy the Lamb, let us reply,
For He was slain for us.

In extent and duration, this ascription of glory to the Father in the Church by Jesus Christ is universal and eternal—"throughout all ages, world without end." The literal rendering is, "to all the generations of the age of the ages," or "eternity of eternities." The probable meaning, Alford says, is "that the age of ages (eternity) is conceived as containing ages, just as our *age* contains *years;* and then those ages are thought of as made up like ours of generations." The cumulative expression is evidently intended to convey the idea of endless continuity. This glory is to be ever seen. From age to age it is to shine forth, not to the end of the world, but to a world without any end. About this the continuator of Henry's Commentary says, "We may pause and meditate on these closing verses for hours till the soul become completely wrapt in ecstasy, soaring with the apostle into the third heavens, and catching something of the devout enthusiasm of angels and the spirits of just men made perfect. Devout critics have pondered over it with amazement, and have confessed that the passage has baffled all their learned skill in

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conveying any suitable idea of its force and beauty. It contains what one of the learned calls one of the apostle's 'self-invented phrases.' It is an example of Paul's redundant expressions, as if his heart could not fully utter his feelings, and as if the extent of all languages was too poor to express what his heart panted to utter. . . . . When long ages shall have rolled away, He shall still be glorified in His saints, and the glory shall still be given Him in and by the Church. The Church triumphant will glorify Him in far greater perfection than the Church militant, reflecting back the glory with which itself is glorified, with an effulgence conceivable by those only who dwell in the regions of unalloyed bliss."

"Amen." "In testimony of our desire and assurance to be heard, we say, Amen." Amen is a Hebrew word, signifying *true, faithful, certain.* Christ used this word often. When He uses it, our English version translates it "Verily." It is an affirmation; the setting-to of a seal. In short, an emphatic repetition of the whole prayer,—so be it; so let it be.

Scripture prayers become Scripture promises. The inspired imprimatur having been stamped on this prayer of Paul for the Ephesian converts, and its having found a place in the canon of Scripture, converts it from a prayer into a prediction. What the apostle asks, Jehovah grants; and now we appeal to this prayer registered on high as a promulgated promise, and we wait, and pray, and long for the infinite increase of the manifestation of the Divine glory in the Church by Jesus Christ. We wait till it embrace all generations of every age. It is a grand future that is in store for the Church of Christ—even the universal and eternal manifestation of God's glory.

Reader, what are you doing to hasten it? You pray, "Thy kingdom come." Have *you* come into the kingdom? This is the first step, that you yourself submit. The next is for you to tell the story of the Cross to your neighbour who does not know it. Oh that every redeemed son of Adam would proclaim the glorious story, each to his fellow! each, like Nehemiah's soldiers and servants, building before his own door, so that, as then the wall rose simultaneously complete, even now the work might be universally wrought, and the ascription rise from a renovated race unto Him, even glory in the Church, by Jesus Christ, throughout all ages, world without end. Amen. Reader, ponder thine own part. Take the first step. Believe, live. So shalt thou—so only canst thou, or any one, help on the great work of God's glory, as completed in redemption, and made manifest in the redeemed.

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Art. III.—THE MILLENNIUM IN DANIEL.

To every thoughtful reader of the Bible, and especially to every true Christian, the question can never be without interest, What is to be the nature of the millennial kingdom of our Lord Jesus Christ, which the prophets of old, and the apostles of more modern times, alike proclaim as to come? All, or almost all, are agreed that it is still future, and many believe that it is very near at hand; but yet, *what* we look for is still the subject of widely-differing opinion. Does not Scripture, then, afford us the means of arriving at a reasonably certain conclusion on this point? The writer thinks it does; and that the second chapter of the Book of the Prophet Daniel contains the materials of a very strong argument in support of the anticipation that the reign of Christ upon earth during the millennial period will be personal and visible. This argument is derivable from the vision of the image and its interpretation.

It is acknowledged by the large majority of writers upon prophecy that Nebuchadnezzar's image-vision includes the millennial period; but it does not seem to have been so generally perceived that it also determines its time, that is, the epoch in history when it should commence, and, by an inference which seems inevitable, its character.

Nebuchadnezzar, in his dream, sees a great image, which stands before him. From its head of fine gold, to its feet of iron and clay, the figure of the image appears in all its parts perfect.

The king gazes upon the image until his attention is withdrawn to the cutting out of a stone from a mountain; and, looking, he sees that it is being cut out without hands.

"Thou *sawest till* that a stone was cut out without hands." . . . "*Forasmuch as thou sawest* that the stone was cut out of the mountain without hands" (vers. 34, 45).

While he looks, the stone is detached from its place, lifted into the air, smites the image on its feet of iron and clay, and breaks them in pieces. Immediately upon this, all the materials of which the image is composed are "broken to pieces together, and become like the chaff of the summer threshing-floors, and the wind carries them away that no place is found for them."

The vision closes with the enlargement of the stone that smote the image, until it becomes "a great mountain and fills the whole earth."

We learn, from the interpretation of the dream, that the image, as it stood before Nebuchadnezzar, represented a suc-

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cession of events which should take place upon the earth; and we observe that, as the events ranged downwards in the progress of time, so their symbols were arranged downwards in the construction of the image—the head representing the commencement, and the toes the termination, of the series of events shadowed forth under the whole symbol of the image. We may, therefore, speak of the period of gold, the period of silver, the period of brass, the period of iron alone, the period of iron and clay, which had its two successive phases—the first while the iron and clay were mixed; and the second, when, as in the toes, they were divided—and, lastly, the period of the stone.

Not until after the image, in its complete development, stands before Nebuchadnezzar, is the stone cut out; and, therefore, whatever may be the event or operation signified by the act of cutting out the stone from the mountain (upon which Daniel is silent), in point of time it comes after the commencement of the period of the clay and iron toes.

It will be obvious also that the time when the feet of the image are smitten by the stone, cannot be anterior to the period of the toes; for its fall necessarily puts an end to the history of the image, and the toes represent the last page in that history.

The stone is interpreted to be a fifth and final kingdom "which shall never be destroyed," but "shall break in pieces and consume all these kingdoms; and it shall stand for ever."

Conformably to the structure of the symbolism of the vision, Daniel declares, "That in the days of these kings (necessarily the last of the series) shall the God of heaven set up this fifth kingdom."

Now, there is an almost unanimous agreement among the numerous learned and able expositors of prophecy upon the following points:—

1st. That the gold, silver, brass, and iron of the image, and the four beasts of Daniel's subsequent vision, recorded in the seventh chapter, are identical in their signification, and are typical respectively of the Babylonian, Medo-Persian, Grecian, and Roman Empires.

2dly. That the clayey admixture in the extremities of the image represents the broken and enfeebled state of the Roman Empire after, and consequent upon, the incursions of the Northern barbarians.

3dly. That the ten toes of the image, and the ten horns of Daniel's fourth beast, as also the ten horns of the

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Apocalyptic beast (Rev. xiii. 1), each symbolise the ten kingdoms that arose out of the ruins of the Roman Empire.

The identification of the fifth kingdom of the second chapter with the kingdom spoken of in the 14th, 18th, 22d, and 27th verses of the seventh chapter is based on the following resemblances :—

1st. They both arise at the same epoch in history—namely, at the time of the destruction of the fourth kingdom, or, rather of the kingdoms that are formed out of the fourth kingdom.

"In the days of these kings shall God set up a kingdom, which shall never be destroyed" (ii. 44).

"I beheld till the beast was slain . . . and there was given to the Son of Man dominion, and glory and a kingdom" (vii. 14).

2dly. They are both instrumental in the destruction of the fourth kingdom.

"The kingdom . . . shall break in pieces, and consume all these kingdoms" (ii. 44).

"But the saints of the Most High shall *take* the kingdom" (vii. 18).

3dly. They both extend over the whole earth.

"The stone became a great mountain and filled the whole earth" (ii. 35).

"There was given to the Son of Man dominion and glory, and a kingdom, that all people, nations, and languages, should serve him" (vii. 14).

"And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High" (vii. 27).

4thly. They both endure for ever; therefore neither can be regarded as the successor of the other.

"And the kingdom . . . shall stand for ever" (ii. 44).

"His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed" (vii. 14).

"The saints shall possess the kingdom for ever, even for ever and ever" (vii. 18).

If this identity be admitted, it follows that what is proved of the kingdom in one prophecy is proved also of the kingdom in the other prophecy; and that the informations of the two pro-

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phecies must be combined in order to our full comprehension of all that is revealed on the matter.

The essential literalness characterising the whole of Daniel's interpretation of the vision of the image does not appear to have been distinctly apprehended, or the truth perceived, that (in this latter age, at least) it will not admit of a spiritual or figurative meaning without violence to the structure of the entire symbolism, and to the texture and coherence of the interpretation itself. In this important particular it differs from the prophecy in the seventh chapter, and from other prophecies which relate to the fifth kingdom, and thus presents us with a key, and, it is believed, the only true key, to the solution of the problem of the nature of the millennial kingdom.

The express purpose of this vision was to make known to Nebuchadnezzar what should come to pass thereafter; and this purpose would have been defeated if the king had not received the interpretation given by Daniel in its *literal* sense, for *literally* has the interpretation so far been fulfilled. Not alone to Nebuchadnezzar, however, but, age after age, to every reader of the Book of Daniel, accepting the interpretation in its literal sense, this vision has revealed what was yet future of the events predicted; and as, in the progress of time, event after event, in literal accomplishment, has passed from the prophetic to the historic page, belief in the literal sense of the prophecy has been confirmed, and the expectation of the literal fulfilment of what yet remained has been strengthened and justified; and if, in any age, from the days of Nebuchadnezzar to our own, a figurative, spiritual, or non-literal sense has been imposed upon the terms of the prophecy, the event has proved such a sense to have been unwarranted.

This prophecy has come down to our days with all its accumulated weight of confirmation, and there remains to be fulfilled but the smiting of the image, and the enlargement of the stone; or, as Daniel interprets it, the breaking to pieces and consuming of the kingdoms symbolised by the image, and the establishment of that kingdom which shall stand for ever; and to believe that notwithstanding the prophecy in all its fulfilled particulars has been manifestly literal, yet in the two remaining particulars is not so, is to believe that, up to a certain undefined and unascertainable point in the lapse of time since Daniel stood before Nebuchadnezzar, the reader of the prophecy has been right in giving to it a literal sense, but beyond that point has been wrong. If the prophecy, in its unfulfilled part, be not literal, then the tendency of all the foregone fulfilments has been to mislead and not to guide us.

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"The interpretation is sure;" but where, either to Nebuchadnezzar or to us, is its sureness, if its plain, obvious meaning may be overborne and beclouded by uninspired and secondary interpretation?

The Scriptures contain much of revelation in an emblematic form, which has not been interpreted; and, with regard to such, we may fairly admit human expositions; but Daniel's words are not emblematic, but very plain and unmistakable—words whose significance, as employed in the first part of the interpretation, has evidence in history (for the fourth kingdom unquestionably broke in pieces that which preceded it) and whose signification we have no reason to think was changed, when, in the 44th verse, Daniel declares that the kingdom which God shall set up, "shall break in pieces and consume all these kingdoms."

It must be borne in mind also that, as a rule, interpretations are intended to be understood in their obvious and literal sense. It is doubtful if there are any exceptions to this rule in the Scripture; for those cases (if there are any such) in which we are unable to apply the interpretation of fulfilled prophecy to historical events with absolute conclusiveness, cannot properly be regarded as exceptions.

The opinion that the symbolism of the vision, and the language of Daniel's interpretation, will bear such a meaning as makes the fifth kingdom to be simply a spiritual kingdom, having its seat in the hearts of true Christians; and the overthrow of error and the establishment of truth to be intended by the stone smiting the image, is at variance with many of the minute, but no doubt strictly accurate, particulars of the prophecy.

1st. The establishment of the truth involves the diffusion of the truth; but the stone does not fill the earth till *after* it has destroyed the kingdoms, and they are altogether swept away. Note the words, "the stone *that smote the image* became a great mountain," &c. (ii. 34, 35).

2dly. That no part of the image is typical of error; therefore it cannot be the extirpation of error in any shape that is represented by the destruction of the image.

3dly. The image represents from head to foot recognised kingdoms; of which the last, in its subdivided state, is now actually extinct; and surely the fulfilment of the prophecy imperatively requires the destruction of those kingdoms.

4thly. The action of the stone, as well as the language of

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the interpretation, denotes *violence.* "The stone *smote* the image" (ii. 35); "it shall *break in pieces* all these kingdoms" (44); whereas the establishment of a kingdom founded on the dissemination of truth and the growth of convictions, be they never so rapid, can have no resemblance to the scene brought before Nebuchadnezzar in his dream.

5thly. The stone, which represents this kingdom, is not cut out of the mountain till after the last of the image periods has set in; and, conformably to this, in the interpretation, this kingdom is declared to *be set up in the days of these kings—not till then—* consequently, it cannot typify a purely spiritual kingdom; for such a kingdom was certainly set up (if setting up means commencement) before the flood, and has been ruling in the hearts of the redeemed throughout all time. Moreover, it seems altogether inconsistent with the nature of a spiritual and invisible kingdom, to destroy, and then to take the place of, the existing governments of the earth. For surely, under these circumstances, even if its spirituality should be retained, it must lose its invisibility. The spiritual wages war with the spiritual; but here we have a spiritual kingdom to which is assigned by prophecy the work of destroying and superseding the material and visible kingdoms of the world.

With regard to the supposition that the smiting of the feet of the image by the stone symbolises the establishment by Constantine, in the year A.D. 313, of Christianity as the religion of the Empire, and the consequent overthrow of idolatry, it may be observed,—

1st. That no part of the image represented the *idolatry* of the Roman Empire. The legs of iron represented its political state and dominance; and therefore the application of the symbol to the destruction of idolatry cannot be sustained.

2dly. That the act of Constantine takes place in the purely iron period, and therefore is too early; for, as before pointed out, the stone cannot fall till the period of the clay and iron toes.

From the image vision and its interpretation, we do not gather the time of the setting up of the fifth kingdom with more precision, than that it shall be during the days of the last kings. Now, history informs us that the Western Roman Empire was divided into ten distinct kingdoms in the year 526;

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and therefore, at any time from that date up to the present, the fall of the stone would have been within the limits defined by this prophecy. But the vision of the four beasts narrows this limit, and teaches us, first, that the duration of the fourth kingdom in its divided state must be more than 1260 years; because that is the period assigned to the domination of the little horn, which does not rise till after the kingdom is divided into ten parts; secondly, that the downfall of the fourth kingdom and the destruction of the little horn take place simultaneously at the end of the twelve hundred and sixty years. Consequently, to the close of this period we must look for the event symbolised by the falling of the stone.

It remains to show the identity of Daniel's fifth kingdom and the millennium of the Apocalypse, and to draw the conclusion that thence necessarily follows.

Obviously, there are but two alternatives; the millennium is either the same with, or anterior to, Daniel's kingdom.

For the two cannot be supposed to co-exist as distinct kingdoms; and therefore, as Daniel's kingdom, when once set up, endures for ever, the millennial kingdom, if it be not identical, must precede it.

But if the millennium precede Daniel's kingdom, the period allotted to the little horn's making war with the saints, and prevailing over them—interpreted by the angel as "their being given into his hand"—must extend through the millennium; for it is said to continue till "judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Also, "the days of these kings" must, upon this supposition, be held to extend throughout the millennium; for it is in their days that Daniel's kingdom is set up; and the circumstance that they shall be broken in pieces and consumed by it, insures their continuance till its advent. Moreover, the angel's words in the 17th and 18th verses of the seventh chapter indicate a close successiveness in the following of the final kingdom upon the fourth, and give no countenance to the supposition that there can be interposed between them a period of a thousand years.

But as neither the continuance of the subjection of the saints to the little horn, nor the prolongation of "the days of these kings" through the millennium can be regarded as admissible suppositions, it follows that the millennium is Daniel's fifth kingdom—that is to say, the commencement of it—and therefore a literal and visible kingdom, which shall overturn the existing sovereignties, and exercise in their stead a government more perfect than this world has ever beheld.

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ART. IV.—THE MODERN MORAL SENSE THEORY.*

SOME time since, I conversed with a young man who denied the obligation of the fourth commandment. He admitted the obligation of the sixth and the eighth, for his "moral sense," he said, recognised in each of these a principle of morality. But, in the fourth, he perceived no such principle. Therefore, he maintained, it could not be binding on him.

You may expect to be told that this young man was an infidel. Not so. On the contrary, he was not only a person of high character, but he professed reverence for the Bible; and his estimate of it seemed very different from that of those who deem it a cunningly-devised fable.

Nor was this person distinguished, as might be imagined, by mental weakness or eccentricity. He was a young man of considerable attainments, and of sound judgment in worldly matters.

The sentiments thus expressed betrayed grave error; and it might be hoped, that among young men they are rare. This, unhappily, is not the case. Many of our young men in offices and shops are imbued with such sentiments. They read books full of speculation on religious subjects; books, many of them clever and plausible, but which are doing a world of evil among our "ingenuous youth" in undermining the old beliefs.

Among many plausible notions thus gathered, the theory in question—that man's own moral sense is the proper test of what is binding on him as moral law—has become popular among persons of really honest purpose, who do not perceive, and who are not prepared to embrace, the infidelity to which it leads. The remarks I venture to offer have reference rather to such persons and their sentiments than to the errors of those who are further advanced in the paths of scepticism. I hope to assist in demonstrating to them the fallacies which lie at the foundation of the theory in question. I shall rejoice also if I may aid in furnishing to Christian young men some materials for their dealing with associates who may be on the threshold of those dangerous paths which end in a denial of all revealed truth.

I. I propose to examine the theory first in the light of *common sense.*

Its advocates, even the mildest of them, deny the entire corruption of human nature, as we hold the doctrine to be taught in the Bible. Even where a measure of such corrup-

* **An Address delivered to a Young Men's Christian Association in Edinburgh.**

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tion is admitted, it is maintained that at least the *conscience and moral sense* of mankind have escaped the contamination; that men *have* convictions of truth, although they do not always act up to them; that they at least *know* the difference between right and wrong. They must hold at least thus much. They must maintain that upon moral questions the moral sense of mankind, whatever may be their actings, utters a unanimous testimony, and that testimony an infallible one; for if they cannot support this assertion, they are aware that their moral sense doctrine has no leg left to stand upon. To maintain this position, therefore, they resort to curious shifts as to what are moral questions. If you refer to the diversity of views and opinions among men, on what have usually been reckoned vital questions of religion and morals, as an evidence that there is no such unanimous testimony, they reply that every human being knows it is wrong to steal, to murder, to injure his neighbour in person or in property. Every man's moral sense cries out against ingratitude, against neglect of parents, and such like. They thus, to secure for their theory the indispensable condition of a moral sense unanimous in its testimony, construct for themselves a code of what they call natural morals or duties, which they think all men are agreed about, and which, they say, are alone really binding on men as law, because alone unanimously recognised as such.

Let us consider this position.

It is true indeed that, to a large extent, mankind do recognise the obligation of what may be called the simple natural duties towards one another. People do perceive that they and their neighbours have, each one, a natural right to his life, to his health, to his property; and that it is wrong in one man to rob another of this right. The conscience naturally recognises the duty of obedience to parents, of reverence for the aged, of telling the truth, of honesty. Yet, even as to such simple, natural moralities, I scarcely think it can be maintained that the recognition of them by the moral sense of mankind is universal. I doubt if the cannibals of the South Seas ever had any misgivings on the question of killing and eating their enemies. I suspect that if you could have got at what their moral sense told them, if it told them anything, it would have been that they were doing a noble and meritorious deed, one which would give them a title to the favour of the gods. So also as to the exposure of parents to lingering death, common among savage tribes, and considered a very necessary and proper thing to do; or as to Suttee—the burning of widows—a practice but recently abolished in India, and, so far from being recognised

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as wrong, that it was bound up with the deepest and most cherished ideas of religion and duty among the Hindoos.

But let us exclude savages and heathen—although, as these are human beings, the state of their conscience and moral sense is an essential part of the argument—and glance at what is called "enlightened Christendom."

Murder, say the "moral sense" men, is a crime against natural laws; and it is universally recognised as such by civilised and educated men. Is it so? Is there, among such men, a unanimous testimony to the effect that all killing is murder? The Quaker thinks so literally, and holds the occupation of a soldier to be sinful. I do not know if he is clear even about a policeman. He certainly does not approve of his baton. Others hold that men may lawfully slaughter one another in war, for the glory of God and the good of their country. Most men in our day think duelling a crime, although there are still some who have a word to say in its defence. Less than a hundred years ago it was constantly practised among Englishmen. It was deemed the proper mode of defending character. Men talked of "appealing to the code of honour." In hundreds of instances educated men of high character, husbands and fathers, under what they imagined a stern necessity, exposed themselves, through this code, to the risk either of murdering or being murdered, without any misgiving whatever as to the immorality of the act.

In Spain, but the other day, the Duke de Montpensier killed, in a duel, Henri de Bourbon. The duke, although professing sorrow for the result, is reported to have said, in referring to it, "Thank God! I have at least done my duty." The following are also his words:—"It was not my choosing. Terrible has been the conclusion—very painful to me. I did all I could to obtain another species of reparation. If he fell, it certainly was not because I desired it. The Divine will ordered it so!" What would the moral sense of nine out of every ten Englishmen say to this?

Most people in this country, and many in France, reckoned the shooting of Victor Noir by Prince Pierre Buonaparte a piece of brutality. He himself regarded it as righteous revenge; and a jury of his countrymen pronounced him free from guilt.

Every man's conscience, says the "moral sense" advocate, recognises the criminality of theft. I say not always, not in all its guises, and not in anything like the same degree. The moral sense of one man pronounces to be a crime the appropriation to himself of the value of even a shoe-latchet belonging to another, without that other's knowledge, while the moral

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sense of another man recognises by no means so high a moral standard. I knew a man who, during a period of ill-health and poverty, made use of funds belonging to others, and entrusted to his keeping. On being asked for the money, he stated, with edifying simplicity, that he had spent it; explaining that, had he not done so, his family would have starved. On being thereupon charged with theft, he remonstrated keenly against the injustice of the accusation, and was scarce dissuaded from taking legal steps to obtain redress for the slander. It is a curious point in this case, and one which touches the foundation of the argument, that the moral sense of him who lost his money should have stirred him to indignation, while the moral sense of him who pocketed the cash pronounced upon his act a judgment of the mildest and most indulgent character.

Further illustration upon this point seems unnecessary. There is no such thing as a unanimous testimony about even the most common natural duties. Yet, in order to avoid a breakdown at the outset of their argument, the moral sense theorists ought surely to be able to establish this as an elementary position. In regard, at the least, to the simple natural duties which mankind owe to one another, there ought to be, if their doctrine is right, but one voice in the breast of savage and of sage alike. That voice ought to be clear and of uniform power. It ought never to be weakened, far less obliterated, by defective education, by resistance to its dictates, or by indulgence in vice; nor ought it ever to be distorted by passion, prejudice, or self-interest. If, at the least, this first and lowest position cannot be established—and it is plain it cannot—the claim on behalf of man's moral sense, as a judge of what is moral law, is reduced to an absurdity.

But are the duties which men owe to one another the only natural duties? Does natural morality rise no higher, or mean nothing more than this, that the children of the family are to do all that is right towards each other? If there is a father, is nothing due to him? The advocates of the moral sense doctrine are fond of talking of God as the Father—as so loving that He cannot find it in His heart to punish sin severely; as so good that we have nothing to fear from His anger. Out of their own mouths they are condemned. If they admit what is due from creature to creature to be moral law, they must also admit that moral law embraces duty to Him whom they call the Father and Creator of all men. No one who believes in the existence of a personal God can for a moment rationally dispute the assertion that honesty and truth between men do not more truly belong to the code of natural morals than do all

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questions bearing on the rights of God, and the duty of His creatures towards Him.

What, then, about the universal voice of man's moral sense and conscience as to what is due to God? Is there any such unanimous testimony?

Consider, for instance, the mode in which the Father of all is to be worshipped—a very elementary question, one would say. Is it possible to conceive of a greater diversity of conviction than on this simple point? Not to speak of the moral sense of the heathen as to it, of their lords many and gods many, of the endless variety of rites by which they are driven, by such conscience as they possess, to propitiate the anger of their deities, think of the almost as endless variety of views among those who believe in the one living and true God—not only differences on vital questions, as between the Papist, the Socinian, and the Protestant, but on innumerable questions of a minor sort, as, for example, in regard to external forms of worship, which are made points of conscience in altogether opposite directions, by enlightened and educated men throughout Christendom.

Many similar illustrations will occur to you; as, for instance, the incident with which I set out. I spoke of an intelligent and educated man who, summoning the fourth commandment to the judgment-seat of his own reason and moral sense, pronounced that there was no moral principle in it, and that it was not binding upon him, while many equally intelligent and educated men declare that they perceive an obvious moral principle involved in it. It is not to be questioned that the convictions of these men in favour of the morality involved in the observance of the Sabbath, are at least as genuine as those of their opponents.

To what does all this lead? I venture to assert that there is no resting-place between the moral sense doctrine, if you are to carry it out to its logical conclusion, and absolute atheism and a breaking up of the foundations of law and order. This is what it has led to in the case of many who, from small beginnings of error, have now advanced to secularism and other forms of bold infidelity and blasphemy. The moral sense theory comes to this, that what is revealed by God becomes truth to a man only when his own moral sense recognises it as such, and hence, that what is truth to one man may be falsehood to another. The next step must be, that a man is always right and safe in following the voice of what is called "the monitor within." This involves the denial of one great standard of truth outside of you; and when you have got to

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this, you will soon reach the position that there is no such being as the one great Author of truth; and this is atheism.

Again, when a man comes to have no law save the law of his own conscience, he will not be long of coming to have no law save his own will; and when he has thus thrown off all authority that is divine, making himself his only god, it is not likely he will bow to any authority that is human. You need nothing more than this for the subversion of the foundations of society, and for the conversion of a community of men into a community of devils.

The question which calls forth the moral sense theory is, What is truth?—What is duty?—By what test shall I discover it? To this the reply of the moral sense men is—"Our own reason and conscience must be the test. The voice within must respond to the voice without, before we can acknowledge its obligation. God cannot justly ask us to believe or obey what our reason does not recognise as truth or duty." In passing, let me ask, why not? I, as a father, make statements every day to my child, which I know to be truth, and give commands which I believe to be just and for his well-being, but to which neither his reason nor his moral sense gives, nor can possibly be expected to give, any response whatever. I confess I should be greatly startled to overhear my children discussing together my commands, not with a view to more thorough obedience, but with a view to setting them aside, unless they should fit in with their conceptions of what was reasonable and obligatory.

My little son has, let me suppose, a companion whom he has known and loved during these months past. The boy seems a harmless, nay, an agreeable and safe playmate. His visits to my house have always been welcomed, and the companionship has been encouraged and fostered. But as the boys grow together, I begin to notice circumstances which recollections of my own boyhood, and my experience of life, tell me indicate a special tendency to evil in my boy's friend, and, after anxious thought, far from insensible to the pain and disappointment I am about to inflict on my child, but above all things desirous to train him well, I resolve that the acquaintanceship must cease. To describe to my boy the process, founded on the experience of years, and on the reasonings of fatherly love and anxiety, by which I reached a conclusion so painful to him and to myself, would be but to waste words and mock his simplicity. He is incapable, at his years, of comprehending my reasons, and besides, it is expedient to keep him in ignorance of what, if even hinted at, might suggest to him the very evil I desire he should

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escape. I must therefore content myself with simply announcing my wish that the now, to me, dreaded companionship must be discontinued. I cannot hope for support from the convictions of his moral sense; nay, I have my fears that, should he proceed to test my command by his child-logic, by such light as he has, he will conclude that it does not commend itself to his reason and conscience, and therefore is not to be obeyed. Still, *he knows that I love him, and I throw myself upon that.* I expect him, on this ground, to receive my word with loving submission. I tell him, "What thou knowest not now, thou shalt know hereafter;" and the father's heart is made glad when the loyal response follows, "My poor reason cannot fathom my father's thought, but my heart trusts his wisdom and his love, and I cheerfully bow to his will."

The distance between my child's reason and my own, how small! In a few years he shall know all that I know. His reason shall, before long, be on a par with mine, and perhaps outstrip it. His child-logic! how soon shall he look back with a smile as he perceives in the light of more fully developed reason the flaws in some mental process which he once thought conclusive!

But if so easily measured is the distance between the child and the man, who can measure the gulf between the man and the mighty God? Who shall venture to boast that he has outgrown his childish years in relation to that God, and that he has now reached a point and an age when he has a right to expect explanations satisfactory to his reason, before he can be asked to yield his obedience and his faith?

I said that the moral sense theorist proposes his own convictions as a test of what is truth and duty. Even if his theory were sound as a statement of *what ought to be,* which it is not, it is wholly unsound, as a statement of *what is;* unless, indeed, it shall be made evident beyond question that conscience and moral sense have continued pure, and uninfluenced by the imperfection and demoralisation of other faculties of human nature, and that on all questions of duty to God and man, the voice within the human breast is found, over all the world, to utter one clear, unvarying testimony. So far is such from being the case, that even the slight illustrations I have offered abundantly prove that on many questions of duty and conscience, the moral sense of mankind is in a hopeless state of confusion and disagreement. According to our apprehension of what is right and wrong, a large portion of the human race has either no conscience and moral sense at all, or has got these faculties wholly weakened or distorted. On the other hand,

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we, in their apprehension, are as far wrong as we deem them. In fact, it is plain that the confusion and disagreement are inextricable.

But on questions of duty to God and man, confusion, ignorance, and disagreement imply nothing less than general guilt and moral blindness. If mankind, as God's offspring, are unfallen and not morally blind, if they are in a proper and dutiful attitude towards Him, what is the least that can be looked for from them? Surely, that they should know and recognise their Father's voice and will. If you believe in the existence of God, the Creator, just and good, you must admit that if the offspring of such a God do not know or are in doubt about His voice, this tells, not of blameless misfortune, but of tremendous moral delinquency and disaster.

I appeal to the most ordinary comprehension of what is natural and right. Has such a thing ever been heard of as that a child should not know its parent's voice? The very birds of the air, the unfledged sparrows that flutter restlessly in their nest at the voice of the parent bird, the very beasts of the field, are witnesses to the unvarying certainty of the filial instinct. The eye of the infant of a few months old, gazing vacantly on other objects, sparkles when its father speaks, and has already learned to own him with at least a smile. Think what would be the bitter sorrow of a kind and loving father who, having long watched the opening intelligence of his offspring, should observe them growing up clever and quick-sighted as to all other things, yet insensible to his love, and in doubt as to the sound of his voice and the meaning of his commands.

But such a phenomenon is unknown among men. Is it a less unnatural catastrophe, where God is the Father and mankind the offspring? God, the Righteous, the Just, the Good One, who gave to man his intelligence and his capacity for knowledge—did He endow him with so marvellous a capacity for knowledge, and withhold from him the power of knowing Himself who thus endowed him? The thought is monstrous. Why, then, does he not know Him? Why is there spread throughout this earth such doubt, ignorance, and confusion about God? Is it so, think you, in heaven, among the angels of God—those ministers of His that do His pleasure, hearkening to the voice of His word? No, verily. Search, speculate, philosophise as you will, there is no explanation of the strange phenomenon of which God complains, "The ox knoweth his owner, and the ass his master's crib: but my people do not know"—there is no explanation of this, con-

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sistent even with sound philosophy, but that mankind have fallen from their first estate, and have become, as to God, estranged, rebellious, corrupt, in all their thoughts and in all their powers.

If the moral sense of mankind cannot be shown to be pure, unbiased, and unanimous, still more, if it can be shown to be fallen, blinded, and distorted through sin, what is this nonsense about its being in any sense or degree capable of testing what is morality, and what is truth? Man, guilty before God, stands a prisoner at the bar, and one of his pleas in defence is, to claim that before being tried, he shall take his seat upon the bench, and test the law by his own moral perceptions of what ought to be binding upon him. Is the case of the advocates of moral sense one whit less grotesque than this? What the bias of the prisoner's moral perceptions would be, and how ingeniously he would set himself to adapt the demands of the law to the necessities of his own position, it is not difficult to conceive. The opinions of these moral sense men, you will find, never tend towards the enlarging and purifying of the code of laws which embraces duty to God and to man. Examine and judge. The tendency of all their arguments is to reduce and detract from what the Bible calls the exceeding breadth of the law, and not only to abolish whatever they do not comprehend, thus claiming for human reason a share in the counsels of God, but to abolish also whatever is disagreeable and inconvenient for themselves, to bring down and narrow the standard of divine requirements, till it squares with their own notions and suits their own tastes. These are the men who plume themselves as, *par excellence,* deep-thinkers and logical reasoners, yet the shallowness, one-sidedness, and self-interest displayed in their arguments are transparent. They all, for example, deny eternal punishment for human sin. None of them have been known to deny the eternity of rewards for human virtue. They protest vehemently that an eternal hell is repugnant to human reason, and to their conceptions of God, and that it is wholly out of proportion to the demerits of mankind during their short span of life. But they never protest that an eternal heaven is repugnant to human reason, or that it is by any means too high a reward, at least for their merits, during their short life upon earth.

They plume themselves, too, on their liberality. But when we come to examine what their liberality means, it turns out to be only a claim for liberty to themselves. The opinions of ministers and other narrow-minded bigots, they tell us, are of no weight, because they all run in a groove. They do not

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think for themselves. What an argument from apostles of liberality and rationalism! As if we do not all know that the men who utter this sentiment are themselves dupes, echoing the opinions of some bold sceptic who has the skill to put error in an attractive form. The sentiment I refer to is a mean way of setting aside, without answering them, the arguments of their opponents, who, according to our men of liberality, cannot have thought for themselves, because they have not thought with them. But, besides, the sentiment is sheer nonsense. Running in a groove, indeed! Why, the books of Euclid run in a groove. Even the *pons asinorum* does so, which is named, is it? because it is a stumbling-block to those who object to reasonings that run in a groove. Logic itself runs in a groove. The whole planetary system runs in a groove. All that is true runs in a groove, and must so run; for the truth is one. It is only error that runs loose and wild, wandering among the tombs, for its name is Legion.

Since the introduction of Christianity, there has existed in the world a body of men of at least average intelligence, and some of whom have been the brightest ornaments of human society. These men have arrived, on grounds rational to themselves, at a unanimous conclusion in favour of certain great leading truths. They have always been opposed by a heterogeneous mass who, never able to agree among themselves, holding the most antagonistic opinions as to what is truth—guided, we presume, by their moral sense,—have been unanimous in one point only, in hating doctrines which proclaim man a lost sinner, and God the Sovereign Jehovah. Some of these exalters of human reason deem it a fitting argument to maintain that the opinions of those who differ from them are worthless, because they "run in a groove;" though, after all, it may be the groove of truth. Such is the prattle of some of our would-be profound thinkers, our men of liberality, our modern apostles of moral sense.

Among the fundamental errors which lead the advocates of the moral sense theory astray, notice the following:—

First, They confound between what is, and what ought to be. All intelligent creatures of God, abiding in the moral condition in which He created them, have, and of necessity must have, a conscience and moral sense, holy, undarkened, and uncontaminated. The moral sense of such creatures has, by reason of its very purity, quick and intense sympathy on all points with the law and will of God. Of the angels it is said, that they do His pleasure, hearkening unto the voice of His word. This is their constant attitude. It is not an attitude

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of *judging* or *testing*. It is simply *hearkening*, so that, on the very instant of ascertaining the will of God, they may fly to do it. Not more sure is the instinct by which the new-born babe knows and desires the breast of its mother, or by which the lamb on the mountain side recognises, among a thousand others, the call of the parent ewe, answering bleat with bleat, than is the instinct by which all God's pure and holy creatures recognise, immediately and without mistake, the law of their Father and their God. Such is what ought to be in the case of man. Such was his instinct once. Such, alas! it is not now. Nor can all the ingenuity of a false and shallow philosophy make out that that which *ought to be* in this matter, really *is*.

Second, They mistake the proper function of conscience. Its office is not that of a judge. God in creating His intelligent creatures implanted within their breasts what we call a conscience, that conscience possessing the power of an instant and accurate perception of God's law. But the function of conscience is not to test the law, but to test the conduct of its possessor by the law. The relation between the conscience and the word and law of God is somewhat similar to the relation between a watch and the sun. The watch is a useful guide, but it must be carefully regulated by the true time, and it is only a sure guide so long as it is thus regulated. Our moral sense friends want to regulate the sun by their watches. Old John Bunyan knew better the office of conscience, when he described it, in the Holy War, as "Mr Recorder." This, in fact, is its simple function, to record with its testimony of approval or of condemnation the deeds of creatures subject to the law of the Sovereign God and King. Bunyan says of Mr Recorder that "before the town was taken"—that is, before the fall—"he was a man well read in the laws of his King, and also a man of courage and faithfulness to speak truth at every occasion, and he had a tongue as bravely hung as he had a head filled with judgment." If the office of conscience in man or angel, sinless and pure, is only to record, it is not likely that in the case of man, neither sinless nor pure, it has been raised to the position and gifted with the prerogatives of a god.

Third, They grievously mistake the nature and prerogatives of the great Jehovah. He who is the Great First Cause of all things, the Creator of the universe, and of the loftiest beings therein; He who righteously claims the ownership alike of worm and of archangel, must be sovereign, and His will must be law. Even true philosophy itself teaches this. If this absolute Sovereign be also holy, righteous, and infinitely benevolent, the law which is the emanation of His will must also be holy and

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good in its very nature and essence, and unquestioning submission to it by creatures cannot but be in the highest degree right and reasonable. Fallen man, lifting his rebel head proudly against the authority of God, hates, and labours by all means to disparage and undermine, the doctrine of His absolute sovereignty. No doctrine of the Bible seems more disliked by the unrenewed man than this. Not improbably most of the errors which have arisen among men might be traced to ignorance or hatred of this, the central truth of the Word of God.

"If I bear witness of myself, my witness is not true; there is another that beareth witness of me." So said our Lord, even as to His own claims on mankind. The advocates of the moral sense theory indeed bear witness of themselves. They speculate and reason and construct their doctrine, but they have no other witness to its truth. Therefore their witness is not true; much more is it not true when human reason itself and common sense become witnesses against it.

II. But we have another witness to call.

Let us take the evidence of the *consciences of those who are distinctively called converted men and women.* I don't mean those who hold evangelical opinions, merely because they have been trained to them, and have received them by tradition from their fathers. The class in question is a very different one indeed. The biographical literature of eighteen centuries furnishes ample materials for a definition of this class. Men and women converted to Christianity have existed in every century, have been found in many countries, and have been drawn from all ranks and classes of society. And this especially I would have you to note, that before their conversion their opinions and practices were diametrically opposed to those which, under the power of awakened and enlightened conscience and moral sense, they were afterwards led to adopt.

The advocates of the moral sense theory, and of other theories based on rationalism, are so absorbed with their own subtilties that they grievously neglect the study of the lives and experiences of Christian people, and they are lamentably ignorant of facts on this point. But every one who has read Christian biography, and who has looked intelligently about him, knows out of what materials the ranks of the "converted" are composed: men who had previously lived in open vice and wickedness, as thieves, drunkards, blasphemers, evil men, and seducers; men who had been Atheists, Unitarians, Papists, speculative philosophers, moral sense men; men who had lived quiet and decent lives, harming no one, but forgetful of God who made

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them. Out of these, and other classes of men, has the Church of Christ been from age to age recruited.

What is the process by which they were led to a change of life and of opinions so remarkable, and what is their testimony to truth? It is this—

> "Chosen not for good in me,
> Wakened up from wrath to flee,
> Hidden in the Saviour's side,
> By the Spirit sanctified;
> Teach me, Lord, on earth to show,
> By my love, how much I owe."

They will tell you, each one, that while living in sin, without God, having no hope, blind, ignorant, and spiritually dead, their consciences were awakened by the power of God's Holy Spirit—the sovereign grace of God, which brings salvation through the blood and righteousness of Jesus, appeared to them; they believed the testimony of His word, and fleeing to Him for salvation, they were led to turn from their iniquities to love and to serve the living God. Such, briefly, is the testimony of the converted; and be it remembered that it is not the testimony of fools. None dare say that, as a whole, persons of this class are less intelligent or less moral than their neighbours; while all history proves, not only that many of the greatest intellects the world has ever seen have passed through the experience in question, and have sat, with the poorest, at the feet of Jesus, but that conversion to Christ is the one only system yet known in the world under which men have been induced to go forth in self-denying love to seek the eternal good of their fellow-men.

The testimony of these consciences must be a bitter pill to the advocates of the moral sense theory, because it is the testimony of intelligent men who have come to their views, not by tradition, or by an easy process, but painfully, and after a violent struggle with former views, prejudices, and habits. It is in a special sense the testimony of a *good* conscience, whose dictates have led to reformation of life, devotion to the service of God, and self-denying efforts on behalf of men. There is no other kind of conscience whose voice leads to these issues; therefore we have here a testimony not only good, but the highest and best of its kind. It is a testimony which cuts down, root and branch, the whole theory which we have been discussing, for it lays the pride of human reason in the dust, and brings man, as a little child, to receive in simple faith the word of truth. Our moral sense advocates know that very well; and in the dilemma in which they find themselves, what do they do to get out of it? Alas! for the boasted liberality and candour of these apostles of

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reason! They condescend to the argument of the mere libertine and drunkard, and while glibly arrogating to themselves the credit of being men in earnest, they are always ready to insinuate that the religion of Jesus is delusion, and that His followers are either fanatics or hypocrites.

The gospel has been tried, they say, and found wanting. But in what way wanting? It has brought peace to many a troubled conscience, and healing to many a broken heart. In countless instances it has changed the lion into the lamb, and brought men possessed with devils to the feet of Jesus, clothed and in their right mind. It has, in its own wonderful way, by its silent yet mighty power, raised men, nay, feeble women, above outward circumstances, and nerved them for trials which otherwise would have been unendurable. In it the poor have found that which made a crust and a cup of water sweeter than the costliest viands; and in it the rich have found a treasure which "neither moth nor rust could corrupt." It was enough for "Poor Joseph," whose touching story, and whose simple creed—

"I 'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all"—

has refreshed hundreds of weary ones. It was enough for one well known to some of us, now gone to his rest;* and whose profound and subtle intellect climbed heights and fathomed depths undiscovered by most men. Even he had found, in the gospel, a peace beyond the utmost stretch of his philosophy; and when he died, with an intellect clear and subtle as ever, his hope and his creed were, in other language, but those of poor Joseph:—

"Nothing in my hand I bring,
Simply to Thy cross I cling,
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly,
Wash me, Saviour, or I die."

"If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

III. I have not yet made reference to *the testimony of the Bible.* I wished to show what might be said against the moral sense theory, and the errors which grow out of it,—1st, by common sense; and, 2d, by Christian conscience. I now, however, call

* Dr John Duncan, late of the Free Church College.

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into court, as the third witness, the Bible itself, that "in the mouth of two or three witnesses every word may be established."

We have not been dealing with professed atheists. The moral sense theorists are far from declaring the Bible to be a cunningly-devised fable. On the contrary, if you were to believe them, their mission is to rescue the Bible from the ruthless hands of clergymen and bigots, and to show mankind what injustice it has all along received from such men. One of our leading journals told us, only the other day, that the doctrines of Christianity and the Bible are (I quote the words) "really caricatured by the representations made of them by certain popular systems of theology, to the disgust of many persons of penetration, and when they are rightly described a candid intelligence has no cause to be scandalised." On the other hand, it goes on to tell us that the interpretation of Bible doctrines, by the said persons of penetration, "does not conceal God, or make Him repulsive, but presents a view of Him, acceptable by the intellect and attractive to the moral sense." With this recognition by our opponents of its authority, rightly interpreted, let us examine the Bible itself. It is of fundamental importance to discover what light *it* throws upon the moral sense theory, and what kind of reception it claims for itself from mankind.

But on what principles are we to interpret the words of this witness? It is essential that we should be clear upon that point. In a recent pamphlet, the following theory was propounded as to the mode of interpretation. God cannot ask us to believe what our reason does not admit to be true; when, therefore, statements or doctrines of the Bible seem incomprehensible, we are entitled to explain away such statements or doctrines, so as to make them square with what is rational. If this principle of interpretation were applied to the statements or doctrines of the pamphlet in question, its author would scarcely recognise his own handiwork, after it had been made to square with what is rational; although, indeed, he would have ground for complaint of so irrational a method of tampering with his plain, though foolish sentences and views. Who ever thought of interpreting any words, but those of the Bible, on a principle of such unmitigated absurdity? What prisoner at the bar ever insisted that the statements of witnesses ought to be explained away, so as to square with his notions of what is reasonable? What son, reading a letter from his father, however unpalatable its contents, ever sought to interpret its meaning so as to make it accord with what he would like it to mean? Who ever dreamt of interpreting human laws upon any such

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irrational, but most convenient principle, as that of this moral-sense pamphleteer? All the writings and words of men, the laws of every land, the standard-books of all false religions, are taken, for better for worse, just as we find them, and are interpreted according to certain common-sense rules, with which even a child is familiar. We claim for the Bible the same principle of interpretation, and we demand for it a hearing on precisely the same footing. If any other principle be the correct one, the burden of proof that it is so, obviously lies with you, our opponents, not with us. You dislike the doctrines of the Bible. That is another matter. If you but knew it, this dislike of Bible statements on your part, and not any want of clearness in these statements themselves, constitutes your chief difficulty in interpretation. But be honest. Denounce the Bible, if you will, as a lie or a delusion; but do not seek to get rid of its doctrines by a shabby subterfuge, by inventing a principle of interpretation, the object of which is transparent, and which, if applied to your own statements, you would at once feel to be simply ridiculous.

If, then, we interpret the Bible upon ordinary principles, there seems no room for further question as to what it claims for itself, or what are its leading doctrines. The words of the Bible lay in the dust, not only the moral sense theory, but every other which, by setting human reason upon the throne, fosters the pride of man. Hence, the ingenuity of sceptics in all ages has been directed towards an endeavour to blunt the edge of "the sword of the Spirit." In former days, it was a bold, uncompromising atheism which raised its head among men, asserting the Bible to be a tissue of lies. The accumulation of evidence, however, on the side of revelation has driven such atheism beyond the circle of, at least, *respectable* society. "Thou fool!" is now, by almost universal consent, stamped upon the brow of an avowed atheist; and, hence, in our day, men who dislike the Bible, and its too humbling doctrines, have to resort to such shallow and shabby shifts as those which I have mentioned. Such shifts, however, are but the offspring of the old infidelity of the age of Hume and Voltaire, only the offspring will not own its parentage, and gets angry if you call it by its family name.

The Bible, then, claims for itself to be a revelation to mankind of the will of Jehovah, the eternal and absolute Sovereign of the universe. It claims to be itself the one standard of truth, the grand authority, the final court of appeal on all questions of faith and morals. As such, it demands from mankind an unquestioning reception and implicit obedience, and it

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calls those simple souls happy who thus humbly receive and obey its teaching.

To quote passages in proof of all this, would be but to multiply evidence that the sun shines at noon-day. Search the Scriptures and judge. The claim which the Bible thus makes shines on every page. If so, meet it fairly. Lay aside disingenuous subterfuge. Submit to it or reject it. There can be no middle course. If you must pare down and explain away Bible doctrines until they meet your views of what is reasonable, better discard the framework of the Bible altogether, and construct without it your own religious system. If you choose not the position which Mary chose, when she sat at Jesus' feet and heard His word, you cannot rationally pause in your career of doubt and questioning. You are bound to plunge onward, until you reach the dreary wilderness of an atheism which leaves you neither Bible, nor God, nor happiness, nor light, nor hope, nor heaven. Now, friend, if you are the deep thinker you profess, you will perceive the truth of this assertion. If you do not perceive it, others, who do, have thought more deeply than you have. Modesty, therefore, will sit becomingly on you in this matter.

On the special question of the ruin of mankind through the fall, embracing the distortion of conscience and moral sense, "What shall we say?" says the Word of God; "Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." These words may be very disagreeable and degrading to human reason and moral sense, but they are at least plain enough. "Thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Am I wrong in saying that such words, the words of the Bible, lay the moral sense theory in the dust? These are the words of the faithful and true witness; and He who thus proclaims the mingled pride and folly, self-conceit and ignorance of man, proclaims also His remedy for human blindness and poverty, the means by which alone moral sense and conscience may be restored and renewed. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

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Such doctrines are indeed distasteful to men; yet they are the doctrines of the Bible. It must be they, I fear, which excite the disgust of "persons of penetration," as the *Scotsman* has it; for no caricature by any of the upholders of popular systems of theology could depict the havoc which sin has made in more offensive colours, than those in which the Bible itself draws them.

The real cause of the "disgust," is not that any class of men, or any popular system of theology caricatures Bible doctrines. The Word of God itself gives a reason, and if it is the Word of God, the reason it gives must be the correct solution of the disgust felt by "persons of penetration." It is as follows:—

"The natural man receiveth not the things of the Spirit of God, for they are *foolishness* unto him." "The preaching of the cross is to them that perish *foolishness*, but unto us which are saved, it is the power of God." "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the *foolishness of preaching*, to save them that believe." "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks *foolishness;* but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

This is the true account of the quarrel which has existed from the beginning between human reason and the truth of God; and till men are brought, as sinners, to embrace thankfully the grace and pardon offered to them, through the blood of Jesus, this quarrel shall never cease. Let men gloss it over as they will, the moral sense theory, with all that grows out of it, has its origin in this old quarrel, and in this alone. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it. When they heard these things, they were *cut to the heart, and they gnashed on him with their teeth.*" Men gnash their teeth and stop their ears still. They would still, if they dared, blot out the truth; but they cannot, for "let all the house of Israel"—let all who hate and oppose the Gospel, by whatever name they are called—"know assuredly

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that God hath made that same Jesus whom they have crucified both Lord and Christ."

Our modern speculative philosophers are, by their own account, the deep thinkers of the day. Profound men are modest men. They are usually more humbled by the consideration of the vast profound which lies out of their reach, than elevated by their intellectual discoveries. But your modern thinkers are men of another stamp. They rush in "where angels fear to tread." They have, if you trust them, settled, at a stroke, questions which have puzzled the wisest men of all previous generations. Nothing seems too deep for their plummet, or too high for their ladder. Their speculations have carried them even to the steps of the eternal throne. They claim for human reason a boundless range—a right to decide all questions in heaven or earth which bear on man. It is not to be denied that reason has, in the constitution of man, a high and honourable function; and were this the time and place, it might be shown, not only what that function is, but that those who seek to exalt reason unduly, are really degrading it. That is a nobler reason which knows its limits, than that which claims a right to search out inscrutable mysteries.

Returning one evening from a village, a short way from town, with one of my children, I chose my way through certain by-paths, well known to myself, but quite unknown to him. It was dark, and many were the wonderings and questionings by the boy as to the way by which I was leading him. From his entire ignorance of the locality, it was useless to attempt any explanation as to our whereabouts. The boy, however, shortly solved for himself the difficulty, and, in a manner so aptly illustrative of this very point, that I make no apology for introducing it here. With his hand in mine, he said, "Well, papa, I daresay the truth of the matter is, that I know nothing at all about it, except that we are going home;" adding, with *naïveté*, "I suppose, I'll understand a little more about it before I get there." Here, surely, reason saw its limits, and gave place to blind faith, to simple trust. Any father can understand how this substitution of faith for reason was felt to be more natural and becoming, and every way more honouring to the boy, than had he insisted on full explanation before he could be at rest. So, I thought to myself, the man who claims for reason a right to search all things, leaving nothing for childlike trust in the incomprehensible, yet loving God, is, after all, but a shallow pretender; while, on the other hand, human reason best fulfils its func-

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tions when, listening to the voice of God, "What thou knowest not now, thou shalt know hereafter," it comes, beyond a certain point, to stand reverently aside, and surrender its functions to a simple, unsuspecting, unquestioning faith.

The boldest and most unblushing infidel, in all probability, once felt the rebukes of conscience, and was a sincere inquirer after truth. He missed the gospel remedy; perhaps misunderstanding it, at all events finding it too humbling for him. We know not how large a share the mistakes, the divisions, and the inconsistencies of Christians had in his rejection of it. This consideration should humble us, and lead us to speak both to and of such men without pride or bitterness. Theirs is surely a case for compassion and for prayer. But besides these, there is, as I indicated at the outset, a considerable class of young men who, though carried away by some of the plausible conceits found in speculative books, are really, in the main, and for the present, honest inquirers, who have not yet gone far astray, and to whom it would be most unwise, as well as most unfair, to apply the term "infidel."

Such persons err at the very outset of their inquiries. They begin to deal with doctrine, before they have dealt with Christ. If the Bible be true, no wonder they thus go wrong, for it proclaims Jesus alone as the teacher of doctrine. They mistake what Christianity really is. They seem to regard it only as a series of theological opinions, with some of which they do not agree. Out of this arises a struggle between old belief and present doubt, from which, too often, they seek relief only in the plausibilities of rationalism.

I have known persons seriously burdened and perplexed from this cause; unsettled and unhappy—brooding over what they think the unreasonableness and the incomprehensibleness of Christian doctrines—carping and finding fault with them, yet unable to rest quietly in their doubts, under the suspicion that they are truth after all.

To argue with such persons is only to make matters worse with them. What they need to be told is, that *the beginning of Christianity is not doctrines or opinions, but Christ,* that they must cease their vain and weary battle with a dead theology, and seek the help of a living Friend. This would bring to them a happy solution of their difficulties. Let it not be supposed that, in their own place, true theology and sound doctrine are unimportant. The more truth a man believes, the more perfect man he is. But mere theological doctrines cannot save us. If they could, then indeed our only chance would be to be clear and sound about them

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all. But we have a *living* Saviour and Friend, so loving and kind, that He receives and welcomes us whatever be our errors or perplexities ; and so wise that He is able to guide us out of them all, and to lead us into the full sunshine of truth and peace. We are safe and happy only when we trust in Him.

Earnest men, as they call themselves—and we do not dispute the title—would study the Bible to better purpose, and with happier results to themselves, if they would study it, first of all and chiefly, in this, its simple, living, and loving aspect; in what it tells of Him who " spake as never man spake," and who loves as never man loved. If they think that modern preachers caricature the gospel, let them study the first sermon. It was delivered on the plains of Bethlehem, and an angel was the preacher. He brought his message straight from the throne of God, and its theme was this living Friend of sinners: " Behold I bring you glad tidings of great joy, which shall be to all people. Unto you is born this day in the city of David, a Saviour, which is Christ the Lord. Glory to God in the highest, on earth peace, good-will to men."

"Oh! how unlike the complex works of man,
Heaven's easy, artless, unencumber'd plan."

That there is one above, divine, yet bone of my bone, flesh of my flesh, acquainted as a man with every human feeling, able to sympathise as a brother; to whom I may go when guilt, doubt, and dread of the future oppress me; who freely pardons; who says He will teach me all truth, and in whose hands I am safe and shall never perish,—this is the Gospel—this is the Christianity of the Bible.

Yes, this is the religion the Bible teaches; and here again arises the alternative already pointed out. If the Bible is not a cunningly-devised fable, this dealing with Christ, *which it points out as the first step in Christianity,* is your duty. If you will not do this, if you will not set about Bible Christianity in the Bible way, if you must begin with doubts instead of with trust, it is most unfair to blame the gospel if you cannot find in it the peace you seek. It is surely irrational to test the advantages of a system in any other way than by following its rules. You had better openly and at once reject it. But if you dare not reject the Bible—and you know you dare not—then, whatever your doubts, whatever your perplexities, whatever your actual disbelief in what you call orthodoxy, venture wholly on Him; venture to tell Him all; and light and peace will soon testify to you that you have found " the Truth."

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This is the preaching of the cross which has from the first been foolishness to all men, except to those who believe. Unless you believe, it will never be anything but foolishness to you. Unless you deal with Christ as a living Saviour and Friend, your speculations will but lead you further into darkness, and, whatever you may say, further into uncertainty too; for well do we know that, underneath the loud boasting of the sceptic, there many a time lurks a secret fear that, after all, the Bible is true, and that he may yet have to stand before the now rejected Christ as his judge.

Let me offer a practical hint to Christian young men.

Your safety, in the present day of subtle speculation, lies only in a close, daily, personal dealing with Christ, and in being busy with some work for His cause.

Remember, it is in the stagnant pool that reptiles live and breed; never in the running brook. See that a stream of the living water is ever running through your heart. This will prevent your spirit from stagnating, and keep you working. All duty, indeed, is in an important sense work for Christ; and if you do not aim at serving Him in the shop, or at the desk, your other work for Him will be little worth. But the busiest may find special opportunities of commending the Saviour to others: a letter to a friend; a passing word, modestly spoken to one you never saw before; a quiet visit to a neighbour in trouble; a little service done to one of Christ's people, out of love to Him. Pray for such opportunities, and if you watch, you will wonder how they come.

Such a life will save you from falling into the snares laid for you on all sides, in this, the age of subtilties so cunning, that if it were possible, the very elect would be deceived.

Speculative philosophers do not seek to "win souls." Those who go forth, labouring to reclaim a lost world, whether at home or abroad, are always true to the old gospel. They have felt its power and tasted the peace it brings. Besides, they come in contact with awakened consciences—with men who are crying in mortal anguish, "What must I do to be saved?" Those who have had to deal with men in this condition know how worthless, for the soothing of a troubled heart, are all the devices of philosophy, whether true or false. They know that the gospel of Christ alone tells of pardon for guilt, and cleansing for moral defilement; of "beauty for ashes, and the oil of joy for mourning;" and they know, from daily experience of its effects, that though "to them that perish, foolishness," it is "to them that are called, both Jews and Greeks, the power of God and the wisdom of God."

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Art. V.—HIDING IN THE DAY OF WRATH.

Zephaniah's Call to the People of God.

At this moment we are threatened with tremendous scenes. Nations are armed with weapons, deadly, and destructive, and powerful, beyond any ever before used in battle; and they are bent on showing to one another the carnage they can create. Europe is shaken throughout; for it is a day of "men's hearts failing them for fear, and looking after the things that are coming on the earth." It is most reasonable, at such a time, to take up the ancient Prophets, reading in their books what the Lord spoke to His people, in times which to them were as terribly threatening as ours are to us. And one such occasion we find in opening the book of *Zephaniah,* who lived in the days of King Josiah.

Zephaniah, the son of Cushi, was sent to forewarn Judah of coming judgment; for, notwithstanding all that had been attempted and accomplished by the godly king, the nation was corrupt at heart, ripe for judgment, ready for the harvest of wrath, so that, after announcing what was about to come, in most alarming terms, chap. i. 18 closed with the words, "Neither their gold nor their silver shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land." And then came the ironical exhortation, "*Gather yourselves together, yea, gather together,* O nation not desired!" (ii. 1) form confederacies, mass your troops, bring all your resources to bear on the conflict, and do it at once, without delay: "before the decree bring forth (day is passing like the chaff!), before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Such is the prophet's message to the ungodly nation at large—the covenant-breaking nation, the Sabbath-breaking nation, the nation of formalists, the nation that, in real atheism, said, "The Lord will not do good, neither will he do evil;" the nation that, in thorough indifferency, joined idol-worship and Jehovah-worship, as if that were true toleration; the nation that showed its liberalism by swearing at one time by the Lord, and at another by Malcham; the nation that had turned its back upon the true God, and gloried in adopting the apparel of the heathen. Just such is Christendom at this day; we might almost say, even such is Britain also!—Britain that used to be the Gentile Judah.

But the Lord never forgets His true people who are in the

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midst of surrounding wickedness, His Noahs, who walk with God in spite of a nation's perjury. To them He has a message, not a startling one, nor yet, at first sight, what we might have expected; it is so calm, and almost common-place. It is a message, however, which, when weighed and applied, shall be found worthy of the Lord, worthy of Him who knows how to keep our hearts at rest, as well as how to keep us from falling, and who accomplishes His end by the simplest means. It is a message, which we, in our day, may find as suitable to ourselves as it was to them, even if our day presents features of more awful significance, a darker horizon, and more portentous clouds above. In such times, it is the Master's wish and will, that no disciple should be shaken out of his daily course of calm obedience and steadfast faith in the Son of God. "*See that ye be not troubled*" (Mat. xxiv. 6), is the word from Jesus on the Mount of Olives, when foretelling wars and rumours of wars, nation rising against nation, and kingdom against kingdom; famines, earthquakes, pestilences, persecutions, and backslidings; days of vengeance; great tribulation, such as had not been seen from the beginning of the world. "*See that ye be not troubled!*" Faith is calm, for it sees Him who sitteth on the floods calm. Faith must not be flurried, must not run to and fro, must not make haste. Hear, then, the Lord's counsel to us by the lips of His servant Zephaniah (chap. ii. 3), "*Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.*"

I. WHAT THEY ARE CALLED TO.—At such a time enormous preparations are made on every side by the nations at war. Our preparation is a simple one: "*Seek ye the Lord!*" That is, repair to Him, resort to Him, or seek Him out and use Him, as men seek the shady forest of palm-trees, or seek the coolness of the great rock, in the heat of the day. The alarming aspect of the times ought to shake God's people out of their ease; rouse them to seek Him anew; that is, with new interest and confidence, to have recourse to that Lord whom they know so well. The men of the world seek out their unused weapons, examine their stores, and put their armaments to new uses. But the Lord's people hasten to Himself, renew their confidence in Him, speaking to Him by prayer, meditation, fellowship, and every such way. In days of alarm, be not excited, nor betake yourselves to novelties; run not after those that cry, "Lo, here!" or "Lo, there!" turn aside, and "*seek ye the Lord!*" No one who complies with that call will fail to search the Scriptures, meditating day and night, and learning

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God's thoughts and heart. But, besides, says the divine call, amid all your seeking, pay particular attention to two points, the cultivation of righteousness and meekness. Yes, have special regard to the things His heart cares for, commonplace though they seem to be. "*Seek righteousness.*" Seek it out. What if you have lazily, in a time of quiet, let this pursuit be neglected? "*Seek righteousness;*" that is, conformity to the requirements of the divine law and character, the fulfilment of all that He, as the Sovereign Lawgiver, demands. At a time when men shall be bent on self-gratification, self-aggrandisement, and specially at a time when *the Lawless One* shall be giving countenance to every form of lawlessness, see that ye pay special attention to the *Lord's righteousness.* And this in a twofold way. 1. Prize the righteousness set forth and given freely to men in Him who was foretold to be the Saviour who should "magnify the law and make it honourable" (Isa. xlii. 21). This is the imputed righteousness of the Substitute, known to, and delighted in, by the saints of both Old and New Testament times. Then 2. Cultivate the righteousness which shall be exhibited in his own person and life by the sinner who has, first of all, got the imputed righteousness. Under the canopy of imputed righteousness, the happy soul walks freely in the paths of holiness; and thus God's law, God's holy law, God's holy name, is honoured before all the world. In a time of trouble, "*seek righteousness;*" make sure, anew and afresh, that all stands right between God and your conscience. In a time of lawlessness, "seek righteousness;" show the world, in that twofold way, your delight in the true character of God. And "*seek meekness,*" at such a time, with peculiar care. What is this "*meekness?*" It is that state of mind in which the believing man acquiesces fully in the Lord's providential ways and dealings, as well as in His arrangement about salvation-blessings. At such a time, many a disaster will occur, many a thrilling and appalling event. Many scenes may meet our view fitted to provoke and irritate; men dealing in violence and deceit with their fellowmen. But "*seek meekness.*" In all these circumstances, be able to say, "It is the Lord;" or, rather, hear Him saying from His holy temple, "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth" (Ps. xlvi. 10). And this will produce in your souls a great calm, a calm most helpful to faith and holy living in fellowship with God. This is real "*meekness;*" a bowing to God's purpose, entire submission to His ways, as when Jesus (Mat. xi. 26–29) says, "I thank Thee, O Father, Lord of heaven and earth! Even so, Father, for so it

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seemeth good in Thy sight"—over the prospective ruin of Chorazin, Bethsaida, and Capernaum,—and then adds, "Learn of me; for I am *meek* and lowly."

Thus far, then, the prophet points out to us, the state of mind and action in regard to God which His own are summoned to in days of special evil.

II. WHO ARE CALLED TO THIS.—"*All ye meek of the earth, who have wrought His judgment.*" It is a little strange that the persons who bear this character should be singled out by these characteristics, when the Lord is calling for men to "seek meekness and righteousness." Have they not already done so? Why not rather summon the proud and ungodly to turn now and pursue this holy course? But the Lord is speaking to His own, and knows well His own meaning.

It is to this effect. Ye who are already meek, cultivate that grace, and call it into special exercise now. Ye who already attend to the Lord's will, "who have wrought His judgment," or appointment (*i.e.*, have done as He appoints, in regard to your personal justification, and in regard to your personal sanctification), go on in your course—"ye meek, seek meekness; ye doers of what is right, seek righteousness still." It is like Psalm xxvii. 14 and Psalm xxxi. 24: "Be of good courage, and He shall strengthen your heart." Ye that are strong shall be made strong; for it is His rule that, "To him that hath, to him shall be given." Ye who have attended to righteousness in the past, just go on so doing; only more than ever now, in these times of lawlessness. Ye who have in the past shown your acquiescence in the divine will, exhibit that grace more than ever now in these trying times. Stand still, and see the salvation of God. You found *justification* when you "submitted to the righteousness of God," "receiving with meekness the engrafted word" (James i. 21), the proclamation of pardon and peace by the blood of the sacrifice. You found *sanctification* no less, in "receiving with meekness the engrafted word," for He has ever sanctified souls through His Spirit applying His truth. This, then, is all He asks of you in present circumstances. Continue, then, to honour Him. He lays on you no other burden, though we, in our ignorance and foolish imaginations, might suppose that for days of such evil and trouble, some new, some extraordinary equipment of the spiritual man must be necessary. No, says the Lord: Live the life of faith, day by day, as usual; stand by the Red Sea shore, and see how He will divide the waters. Abide in your ark. "Come, my people, enter thou into thy *chambers*, and shut thy doors about thee" (Is. xxvi. 20); go not to any novelty; enter thy well-known

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chambers and abide there, like the Israelites, continuing till break of day within the blood-protected door.

III. WHEN IS THE TIME TO GIVE ATTENTION TO HIS CALL.—Here we go back to ver. 2; for, in truth, that verse looks to both sides; like an isthmus, that may be claimed by the sea on either side. We saw the nation that is ironically bidden "gather itself together," seem to be bidden so do at once, because of what, ver. 2 intimates. But not less does ver. 2 bear with force on the summons of ver. 3, to the "meek of the earth." It is *q. d.*, "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth!" Give diligent heed to His summons before the things that are coming on, the things that are threatening you on every side, do actually reach their crisis. Get into your right position ere the worst come. See that you are in your well-known chambers when the judgment is poured out; take care lest any of you be found outside. The time is at hand.

"*Before the decree bring forth*" (ver. 2), that is, ere ever the decree of God has come to its issue, and has brought forth its birth. All things are in His hand; His *decree* rules events. The use of that word conveys unspeakable consolation to the Lord's people.

> "Not a single dart can hit,
> Till the God of love sees fit."

"*The decree,*" in Psalm ii. 7, is God's determined plan, or purpose, to set Christ king on Zion; and *the decree* here is God's determined purpose in regard to these nations, more fully declared in chap. iii. 8: "My determination is to pour upon them mine indignation." What a suggestion to His people of the certainty, that all the tremendous armaments of the mightiest nations, all their movements, all their policy, stratagems, designs; all their rage and violence and self-will,—are performing the counsel of the Lord, who has risen up to usher in the day of His anger.

"*Before the day pass as the chaff.*" Chaff flying before the wind, is an emblem of helpless rapidity, all the more appropriately used here, inasmuch as the ungodly are as "chaff, which the wind driveth away" (Ps. i. 4). The whole clause, "before the day pass," admits of being read as a parenthetical exclamation; for "*before*" need not govern the clause. In that case, the prophet will be understood as exclaiming, "Set about all this speedily, before the decree has brought forth its birth (*the day passes as chaff!*), before the fierce anger of the Lord come

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upon you!" But what is meant by "*the day passing?*" Some (Delitzsch) think it is the day of wrath hurrying on; but the objection to this is that, in the Hebrew, in this clause there is no article attached to the word "day." It is simply "יוֹם," as if the prophet meant to use it as emblematically in opposition to "*night*." "Lo! (says he), day passes away like chaff." That dark night will set in. Hasten before evening to complete your preparations.

Yes, "*before* the fierce anger of the Lord, the day of the Lord's anger come upon you," ere ever that awful hour has arrived, O ye meek of the earth, be found in your chambers. Be in the ark, shut into it by the Lord, ere ever the first drop of the deluge falls. Is it not a call that reminds us of our Lord's words in Luke xvii. 31, 32, "In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife;" or Matthew xxiv. 15, 16, "When ye shall see the abomination of desolation stand in the holy place, *then* let them which be in Judea flee into the mountains." The preparation is simple; the readiness is nothing extraordinary; but see that it be made, see that no one of the Lord's people be found dallying with the world, or carried away, like the world, by alarm, and distraction, and care.

IV. WHY IS THIS CALL SENT?—"It may be ye shall be hid in the day of the Lord's anger." All for your sakes, ye meek and righteous ones! It is the likely way, it is the only way, to escape on that day. Our Lord's words will occur to mind at once, "Watch therefore and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man" (Luke xxi. 36). It shall be a time of "*surfeiting and drunkenness*," though a time of trouble and fear—a time, too, of "the *cares of this life*"—and the day shall come "as a snare on them that dwell on the face of the whole earth." The only way to escape all these things is following the prophet's counsel: "*Seek the Lord, seek meekness, seek righteousness;*" and, then, "*it may be ye shall be hid in the day of the Lord's anger.*"

But does He not promise an assured hiding? Is it only a "peradventure?" Does not Isa. xxvi. 20 promise more than these words seem to offer? In answer, let it be understood that the word "אוּלַי"—"*it may be*," is a term that puts a matter before a person in its gentlest form. As in Isa. xxxvii. 4, "*It may be* the Lord will hear the words of Rabshakeh," though

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apparently hinting a doubt, the term really suggests more than likelihood; it is *q.d.*, It would be worth doing this, *were there only* a peradventure and a possibility. It is like Phil. iii. 10, 11: "I have suffered the loss of all things . . . that I may know Him . . . *if by any means* I may attain unto the resurrection of the dead." There the apostle does not intend to convey any idea of doubt, but means to say, "All this is worth doing, and any means would be worth using, in order to attain that prize." At any rate, this we know, that whatever be intimated by the Hebrew term אולי, other passages declare that the Lord's people shall be hid beyond doubt, so far as any real evil is concerned. O people of God, ye meek of the earth, if, in the midst of the din and tumult, the bloodshed, the carnage, the murderous slaughter, amid the groans and miseries and cries of suffering nations, ye keep your place at the side of Christ at the cross, your hand taking hold of the altar's horns, your eye on the accepted sacrifice, then it shall go well with you. "*See that ye be not troubled*" (Mat. xxiv. 6). Keep from alarm and excitement, and keep far from the delusive schemes which political wisdom will propound as the panacea for earth's troubles. "*Seek ye the Lord*," and it shall be well with you on that day.

That solemn passage in Rev. xvi. 15, "Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame," at the very hour when Christ exclaims, "*Behold I come as a thief*," plainly insinuates that some of the Lord's people, or some whom every one regarded as such, may be found in a most unprepared state on that day. Sucked into the whirlpool of politics, fairly borne off his feet by public events, which he fancies may be producing renovation instead of ruin, the man of God may be overtaken by the days of the Lord's anger, and by the appearing of the Son of Man, when his soul is not enjoying communion with the Lord; when he is conforming very far to the world, like Lot; when he is not actually exercising "meekness," but is fretted, excited, agitated by passing events. Such a one shall be saved no doubt, but "so as by fire" (1 Cor. iii. 15), losing the reward he might have won had he been found trading with the talent of "meekness" and "righteousness" when his Lord came.

Oh, unsaved soul! come you also and "Seek the Lord, seek righteousness, seek meekness." For just as the message of a risen Saviour in Mat. xxvii. 7-10, though first sent to disciples, was also for men at large; so it is with this call. It summons *you* also, unsaved soul, young or old, who may read these lines. Come to the Righteous One, come to Him who is

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meek and lowly; get righteousness from Him at once, and, clothed in that righteousness, sit at His feet, and learn to be holy and to be meek. Surely you know that every sin of yours is a mark for the arrow of a coming Judge; your guilt, fuel for the fire of His fierce wrath. "Indignation" is a terrible word; "day of indignation," a terrible day. What if it overtake you? Like chaff before the wind, day is passing away, and darkness coming on. "Seek ye the Lord. It may be *you* shall be hid."

ART. VI.—THE SECOND EPISTLE OF PETER.

INTRODUCTION.

THIS epistle was addressed to the same body of Christians as the first (chap. iii. 1), just before the death of Peter, about A.D. 67; and, according to some, it was written from Rome.

It is probable that this epistle was not publicly known by the Church till after the martyrdom of Peter, which explains why it was not at once received into the collection of the books of the New Testament. After repeated strict examination, however, it was acknowledged as the genuine production of Peter, and as agreeing with his teaching, and with that of the other apostles and the prophets; and, consequently, was added to the sacred writings.

The prophetic character of this epistle—hence the great difference from the first, which is so practical—might have raised doubts of its being the writing of the apostle Peter. But we generally witness in the books of the sacred writers, that, on drawing near the end of their earthly pilgrimage, they were particularly animated *by*, and *filled* with, the spirit of prophecy, which led them to penetrate into the future, and enabled them to foretell events, which, to this day, are waiting for their fulfilment. Let us simply refer to a few instances, as to Jacob blessing his sons before his death (Gen. xlix.); likewise that of Moses (Deut. xxxiii.); the last words of David (2 Sam. xxiii.); the prophecy of our blessed Lord himself (Mat. xxiv.–xxv.); St Paul's 2d Epistle to Timothy, and 2 Thessalonians; and the book of the Revelation of St John. Nothing is, therefore, more natural than that the apostle Peter should, in his last epistle, touch on prophecy, and declare what should *precede* and *attend* the second coming of our blessed Lord and Saviour.

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The prophetic element, therefore, in this epistle, which is urged against its genuineness, is the strongest proof of its authenticity. It would have been indeed inexplicable, had the chief among the apostles been deprived of the spirit of prophecy, and not have contributed his quota to the prospect of the future state of the Church, and the ultimate renewal of this fallen, and, in consequence of sin, disorganised, abode of man (chap. iii. 13).

The genuineness of this valedictory epistle is further confirmed by the connection in which it stands to the acknowledged genuine Epistle of Jude, in which are contained no less than three quotations of this Second Epistle of Peter (chap. ii. 1-6, 10-17; and chap. iii. 1-3). These quotations are not slavishly literal, but are quoted freely, and according to the spirit. This freedom with Jude may be attributed to his having written his epistle some time later than the apostle Peter wrote his. He gave some things in a more detailed and definite form, because St Peter's predictions were already then beginning to be fulfilled.

There are, likewise, *internal* evidences of the genuineness of this epistle, which will finally remove all doubts from the mind of the sincere inquirer into the truth of God's Word, that the apostle Peter wrote this epistle. We will just allude to chap. i. 1, where the apostle calls himself "Simon Peter." Compare with this vers. 16-18. Then let us consider the holy earnestness with which he wrote, and the spirituality that pervades this epistle, together with the predictions regarding the false prophets and false teachers, which, to some extent, have been fulfilled. These, with other facts to be adduced in remarking on this epistle, attest its genuineness to every candid inquirer after truth.

THE GENERAL CONTENTS OF THIS EPISTLE.

In chapter i. the apostle expresses, in a few earnest and solemn sentences, in what a state of mind he would wish to see his beloved readers at his departure hence; then, in chapter ii. he declares, by the spirit of prophecy, the evil which false teachers would occasion in the Church; and, in chapter iii., he foretells the great physical changes that will take place in the visible world at the second coming of Christ; to which he adds a solemn exhortation to his readers to be suitably prepared for the great day of the Lord. The second and third chapters have special reference to our own time, when so many false teachers of every description are existing and multiplying, and so many signs show that the end of this dispensation can-

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not be far off; and hence, the coming of the Lord is drawing nigh. What can, therefore, be of greater importance for the believer than to acquaint himself with such scriptures as the one under consideration?

Chapter i. 1, 2 contain the usual apostolic benediction, which, in this epistle, however, differs from the rest. The apostle calls here the faith of believers "like precious faith with the apostles." By this faith, every believer in Christ, notwithstanding the various degrees of difference in attainments, is equally acceptable and beloved with God as the apostles themselves. For it is not the degree, but the genuineness, of faith that saves (comp. Acts xv. 8, 9). The preciousness of faith lies "*in* the righteousness of God and our Saviour Jesus Christ" (ἐν δικαιοσύνῃ). In Titus ii. 13, Christ is called *our* God; and our righteousness is His (2 Cor. v. 21), which renders us alike acceptable with the apostles before God. In the Greek of this passage, Christ is called "our God and Saviour Jesus Christ." As He "is," according to Col. iii. 4, "our life," so is He "our righteousness" (Jer. xxiii. 6). In vers. 3-11, we are taught how we are to manifest our Christian character and dispositions. The grace and strength imparted unto us by the Lord are to make us zealous of good works.

Then, vers. 12-21 follow the motives for exhibiting these fruits of the Spirit, which are deduced from the apostolic teaching and prophetic declarations. Towards our actual justification before God, we cannot do more than simply receive God's free pardon and grace through the finished salvation which is in Christ Jesus. But after a new life is set up in us, we must show that life by keeping God's commandments, or become fellow-workers with the Holy Spirit, our abiding Teacher and Comforter.

In ver. 3, the apostle bases his exhortation to lead a holy life on the blessed fact that all needful grace is given to us to lead a holy life, "through the knowledge of God" (comp. ver. 2). "The knowledge of the only true God, and of Jesus Christ, whom He hath sent" (John xvii. 3), apprehended by a living faith, is the life of the soul, and the source of all godliness. This knowledge of God, wherever possessed, will invariably lead to a holy life, because it is not an inoperative grace; but, being the fountain of all grace and strength, transforms its possessor into the very image of Christ; hence it is "life eternal." "To glory and virtue" (διὰ δόξης καὶ ἀρετῆς—through glory and virtue). This sentence, therefore, does not apply to the objects, but to the Lord who called us (comp. 1 Pet. ii. 9, in the Greek). In order to call us to such a glorious state, it

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requires divine glory in our Lord; but this glory, Jesus, the God-man, obtained by His virtue, or "through the righteousness" mentioned in ver. 1. And, as Jesus calls us in virtue of this glory, so He has also given us thereby "exceeding great and precious promises," as ver. 4 declares. And through the realisation of these promises, believers "become partakers of the divine nature;" because these promises draw believers away, or *ought* to do so, from "the corruption that is in the world through lust," and transform them into the very image of Christ. "Nature," in Scripture, denotes always that which we obtain by birth; here it means the new birth spoken of by our Lord (John iii.). By this birth, believers are united with God, and become temples of the Holy Ghost, "who is the earnest of our inheritance." And we have the further promise, that God the Father himself, and the Lord Jesus Christ, "will come and make their abode with the believer" (John xiv. 23). Thus, therefore, "the participation of the divine nature" is effected. Whoever has this hope in him will purify himself, even as our God and Saviour is pure. And he will, with St Paul, "count all things but loss, for the excellency of the knowledge of Jesus Christ our Lord; and strive to be found in Him," not trusting in anything "but in the righteousness of Christ, which is of God by faith."

Vers. 5-7.—Here we cannot but be struck by the order in which the duties inculcated are arranged. In ver. 5 are stated the *general* graces of *particular* duties, without which no Christian duty can be performed. Then, in ver. 6, we have adduced two duties towards ourselves and one towards God. And, in ver. 7, there are contained two duties to our neighbour. All these graces lie, as the fruit in the tree, in the Christian's faith. In fact, these fruits of the Spirit are inseparable from true faith; they are as inherent in it as the fruit in the tree. It will be observed that each succeeding duty springs from the one that precedes it, so that a complete octave is formed by the whole. "Virtue" denotes here not only *moral goodness*, but a *determinate godly obedience* to the will of God, whereby our whole conduct is regulated (Phil. iv. 8). It may also be called a hearty resoluteness, valorous and determinate opposition against all that is sinful. "Knowledge" means insight, practical wisdom, and reflection to what is good, and agreeable to the will of God; here, particularly in respect to Christian enlightenment (Rom. xv. 14). "Temperance," denotes self-control, continence, and moderation in all things (Acts xxiv. 25; Gal. v. 22, 23). "Patience" is endurance, steadfastness in suffering, perseverance under delay, &c. "Godliness" signifies reverence,

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piety, devotion, religion, &c. (1 Tim. iii. 16); here it has reference to the *outer and inner* life of God in the soul. "Brotherly kindness" (*φιλαδελφία*), brotherly love, love to the Christian brotherhood (Rom. xii. 10); in the extended sense, love to the heathen, and to all who are ignorant of the salvation that is in Christ. Brotherly love sympathises with the bodily as well as with the spiritual wants of our fellow-men. Love knows no limit in its benign exercises, because true love is an infusion of God's own nature into the soul, "who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Vers. 8-11.—The apostle exhorts us still further to give all diligence in a matter in which the salvation of the soul is involved, because negligence in it would have such a fatal result, whereas faithful perseverance would result in eternal blessedness and glory.

Ver. 8.—"For if these things (ver. 5-7) be in you and abound" (in opposition to ver. 9), and constantly increase (2 Thess. i. 3), then you will not be found as "cumberers of the ground," or unfruitful (Titus iii. 14). Through the knowledge of our Lord Jesus Christ we do obtain grace and strength to lead a godly life; but, at the same time, our diligence will enhance and increase our knowledge of Christ, "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3).

Ver. 9.—"But he that lacketh these things (ver. 5-7) is blind" (1 John ii. 9-11), closes his eyes, and will not come to the light. His mind dwells only on the present; the future has no existence for him; because he lacketh faith, the fountain of every Christian grace. Nor does he consider how "he once was purged from his old sins." He is a backslider (chap. ii. 22); and, alas! instead of being Christ's freeman, he is a slave of Satan, and of his carnal lusts.

Ver. 10.—But, "ye brethren, the rather give diligence to make your calling and election sure." This can only be done by abounding in the fruits of the Spirit, such as the apostle enumerated above. They are the testimony that the grace of God has not been bestowed upon us in vain. St Peter wishes that we ourselves might be sure of our calling and election, and not be in uncertainty and doubt about this momentous concern. We are too apt to take it for granted of being in possession of this assurance when we are not. Believers have to be constantly reminded that the Christian life is a constant warfare, an incessant conflict with the devil, the world, and our own flesh, which are ever on the alert to hinder us in this diligent endeavour "to make our calling and election sure." It is

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a most blessed thing when we are removed hence to have a bright view into the future, to see, as it were, the portals of heaven thrown open for our admittance, and to behold Jesus beckoning us to welcome us into the mansions of His Father's house. The apostle himself looked forward to his speedy departure hence (vers. 13, 14); wherefore he dwelt upon this subject so strongly.

"For if ye do these things, ye shall never fall." The Greek word *πταίω*—translated "fall"—may, perhaps, be more properly rendered, to stumble, stagger, or fail of an object. Therefore, by doing these things, ye shall never stagger, much less fail of your object.

Ver. 11.—Luther says on this passage, "To those who do not follow the apostle's advice (ver. 5-10), the door of heaven will not be thrown open freely, but will be very strait and difficult, so that it will be very hard for them to enter, and they will flutter about, and would rather drag out a miserable existence than to die." So much is true, provided we are faithful in the use of the means afforded to us, that the Lord will not be wanting in the seasonable succour by the way to our heavenly home, and in the hearty welcome He will give us into His kingdom of bliss and glory.

Vers. 12-18.—The apostle's mind is deeply solemnised by the realisation of his own speedy departure hence, which makes him very earnestly desirous to afford to his readers, as *then*, so *now*, a solid ground to rest their faith upon, amidst the trials and temptations in their onward course through life. He notices two principal supports of faith :—

1. That he, and his fellow-apostles, "*had not followed cunningly-devised fables, but were eye-witnesses of the majesty of our Lord Jesus Christ*" (vers. 16-18).

2. "*The more sure word of prophecy*" (vers. 19-21).

Upon these two immovable pillars must be founded the Christian's life, as well as his acts of faith; for, "the testimony of Jesus is the spirit of prophecy." Jesus Christ is the great subject of prophecy, from Gen. iii. 15 to the end of the Old Testament Scriptures, Mal. chap. iv.

Ver. 12.—The truth of verse 11 being of such importance, the apostle feels it necessary "to put his readers always in remembrance of these things." We need repeated enforcement of the same truths, as we are so apt to forget them. We are not to be satisfied with knowing the truth, but we are to be established in it, and to realise its power, and in a manner to live upon it, so that our walk and conversation is influenced thereby.

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Ver. 13.—Both here, and in chap. iii. 1, we learn the real object of St Peter in writing this epistle. He was earnestly desirous of establishing his readers in the truth as it is in Jesus, and thus to secure them against the errors of the false teachers, who were even then in existence.

Ver. 14.—Peter was fully aware, as alluded to, of his speedy departure hence; and according to John xxi. 18, he likewise knew that he would close his testimony to the truth by dying a violent death. He employed therefore the short time which was yet granted him in writing this valedictory epistle. How solemn must have been his exhortations and instructions to those to whom they were originally addressed! Indeed, they ought to be so to us now, who live in a time when many of the apostle's predictions are fulfilling before our eyes, and when we must expect the fulfilment of the convulsions of our globe—so graphically described by St Peter—approaching, which may be perhaps in the lifetime of the present generation. It should always be borne in mind that, in these days of railway speed, and the flashing of news by the electric spark over the world, we can no longer calculate events by former premises.

Ver. 15.—Here the apostle comforts his original readers with the prospect of a written account of all that they had so far heard from his own lips, and of the other apostles. So long as the apostles, as eye-witnesses, were alive, and preached the gospel of Christ, there was no necessity of writing it. It became, however, needful, to give the truth of Christ's mission permanency, to write His history. This was promoted by the apostles themselves. John wrote his Gospel himself; Matthew wrote his Gospel likewise; and the Gospel of the apostle Peter is that of St Mark, which the latter seems to have written at the wish of the apostle, and under his supervision.

Ver. 16.—"The apostles did not follow cunningly-devised fables," such as both the Jews and Greeks boasted of (Titus i. 14), and with which they dared, like the unbelievers of the present day, to compare the mighty deeds of the Lord. Against these blasphemous comparisons, both St Peter and the sacred Scriptures protest. He, as well as the rest of the apostles, preached "the power and the coming of our Lord Jesus Christ"—His power, manifested by the mighty works, especially by His triumphant resurrection and glorious ascension. It is probable that Peter had both Christ's first and second coming in view; for He manifested His almighty power in the state of His humiliation by the many mighty works which He performed; and, in the transfiguration, which Peter witnessed, He was declared "God over all, blessed

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for ever." This glorious event, in our Saviour's earthly life, Peter introduces in this connection, with the special object to show upon what authority the teaching of the apostles does rest. There is a particular Greek word employed by the apostle Peter—*ἐπόπται*, eye-witnesses—which is only found in the New Testament, 1 Pet. ii. 12; and iii. 2 (Greek). This word was applied by the ancient Greeks to those only who were initiated into their sacred mysteries. The fact that Peter was an eye-witness of the majesty of the Lord at His transfiguration, is an incontestable proof of his being the author of this epistle.

Ver. 17.—On this occasion, the internal glory of our blessed Saviour, which was otherwise hid by the veil of the flesh, broke through this covering, so that Peter, John, and James, who alone were admitted to this sight, saw His divine majesty (Mat. xvii.). This was to show them, that the man Jesus was the Son of God—the God-man Christ. "A voice also came to Him from the excellent glory, This is my beloved Son, in whom I am well pleased." Thus did God the Father honour and glorify His Son on this occasion, before these three chosen witnesses of the truth, which they afterwards so faithfully preached, and left it on record, for the benefit of the Church, to the end of time.

Ver. 18.—" And this voice *we* heard,"— another proof that Peter is the writer of this epistle. The conclusion is, and *ought* to be:—We have seen His majesty, and glorious appearance, and have heard the witness which God the Father bore to His Son; this testimony is evidence enough of the divinity of Jesus Christ, for us.

Down to verse 18th the apostle affords us a sure proof of the truth of the gospel, grounded upon the most solid evidence, *apprehended by the senses* of himself, and two of his fellow-apostles.

From verse 19th to the end of this chapter, he gives us the same proof from *the prophetic word* of the Old Testament, which, so far as fulfilled in Christ, has become "more sure."

Believers under the Old Testament had but the prophetic word, and this not fulfilled in Christ, as we have it. We possess double testimony:—*first*, what the apostles saw, experienced, and testified;—*secondly*, we can compare the events of the New Testament with the Old Testament prophecies, which constitute a *lasting* testimony, and a source of light and assurance of the truth of our holy religion, against all false teachers, to the end of time.

Ver. 19-21.—" We have also a more sure word of prophecy,"

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(καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον,—we have also more sure the word of prophecy); "whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Some expositors construe this last sentence thus :—" We have also more sure the word of prophecy, whereunto ye do well that take heed in your hearts, as unto a light that shineth in a dark place," &c. This construction, being not against the Greek, is evidently preferable. "The day-star" (φωσφόρος) is considered to be identical with "the bright and morning star" (ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός) (Rev. xxii. 16), which our blessed Saviour applies to Himself.

The question now arises, In what respect is the word of prophecy more sure than the testimony of the transfiguration of Jesus Christ? Evidently the apostle Peter contrasts the two. Without infringing in the least on the deep importance of the transfiguration, we shall show that the word of prophecy, as an evidence of the Christian religion, *is more sure* than that event.

1. However the apostles were confirmed in their faith in Christ by the transfiguration of our Lord, it does not equally confirm the faith of those who were not favoured with that wonderful sight, as does the prophetic word. *Fulfilled* prophecy has become history, and can be appealed to, and this with confidence, against all rationalists and unbelievers, as an unanswerable evidence of the truth of Christianity; because even profane history and undeniable facts attest its truth. This is one reason why *sceptics,* and *free-handlers* of the Word of God, are ever anxious to disprove prophecy by denying the *authenticity* of the prophetic Scriptures, and, in some instances, the truthfulness of their authors. Why has the history of Jesus Christ been represented as a myth by some daring infidels of the present day, but to be enabled thereby to deny the miracles and the prophecies contained in the Gospel?

Prophecy — though alas! so unaccountably neglected by otherwise good men, and by others woefully misinterpreted and perverted — is the greatest boon to the people of God. What should we do without this unerring guide regarding the future? Should we not be in a state of complete bewilderment in reference to events whose forecast shadows make thoughtful men tremble? Why do all civilised nations emulate with each other, and wise men rack their brains, and try who can invent the most destructive engines of war? There must be some sure reason for all these things;—yes, some secret apprehension of

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fearful events looming in the unknown future; and a conviction that, the confidence once existing among nations is gone. These, and similar signs of our times, show the student of the "sure word of prophecy," that our present dispensation is fast drawing to its close.

Prophecy was to the Old Testament saints the greatest solace in their otherwise dark dispensation. The promises of the coming Messiah kept their hope alive amidst their varied trials and sufferings. The same should prophecy be to us, regarding things to come. Rightly considered, the prophetic word should keep us ever watchful for the coming of our blessed Lord and Saviour. His return in glory is held out as the believer's hope throughout the New Testament.

Then, while *fulfilled* prophecies afford the most *palpable evidence* of the truth of Christianity, they are likewise a *pledge* to believers of the *literal fulfilment* of yet *unfulfilled* prophecies. As those predictions were fulfilled, that had reference to Christ's first coming, so will those be fulfilled, which relate to His second advent.

2. *Prophecy is accessible to all.* Whoever will, may inform himself of the truth of Christianity by studying fulfilled prophecies. He will be surprised to find how literally they were fulfilled. Prophecy therefore, as alluded to, is a standing proof of our holy religion, which does not equally apply to the glorious event of the transfiguration.

3. *Prophecy is an accumulative evidence of Christianity.* Like as a river, in its course towards the ocean, takes up tributary rivers and streamlets, and thus swells into a mighty stream, so prophecy acquires increasing force, as one prediction after another receives its accomplishment. If we trace up prophecy to Gen. iii. 15, what an accumulation of power of the truth of God's Word do we not obtain? Let all that love the Lord rejoice in this abundant and solid proof of the truth of our holy religion!

4. Prophecy may be called "*the more sure word*," because both Christ and His apostles have borne such strong testimony to its absolute veracity. How severely did our Lord reprove His disciples for their backwardness "to believe all that the prophets have spoken" (Luke xxiv. 25-27)! Again, in verses 44-48 of the same chapter, we read, "These are the words which I spake unto you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me," &c. And the apostles who have left us any records, spoke repeatedly of Christ's second coming, and of the blessed results accompanying it (Acts iii. 2; 2 Pet. iii. 13). The pre-millennial advent of Christ is indeed a leading doctrine of the New Testament. (See 1 Cor. xv. 23-28.)

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How becoming, then, is the exhortation of the apostle, "to take heed to the more sure word of prophecy, as unto a light shining in a dark place, until the day dawn, and the day-star arise in our hearts." The prophetic word is to the believer what the chart and compass are to the mariner. The mariner would soon be lost upon the tempestuous ocean, beset as he is with rocks, shoals, and quicksands, were he not to consult these instruments; the same is true of the Christian. He must consult his chart—"the sure word of prophecy"—if he would steer clear of the rocks which beset his path through this dangerous and deceitful world, and arrive in safety in the haven of eternal rest. And this will become the more imperative, as the days draw nigh which the apostle Paul calls "perilous."

The apostle having exhorted us to pay the closest attention to the "more sure word of prophecy," gives us now directions *how to approach it,* and *how to regard it.*

We are to call to mind, "that no prophecy of the Scripture is of any private interpretation" (*ἰδίας ἐπιλύσεως*—of any one's own interpretation, or what man may suppose it to denote). Prophecy neither came by the mind of man, nor can it be solved by it; "for holy men of God spake as they were moved by the Holy Ghost." Hence, it is quite obvious that, those *not* enlightened by the Holy Spirit cannot understand much, less rightly interpret, unfulfilled prophecy. This, then, furnishes a very good reason why worldly-minded men, however learned, should find the prophetic Scriptures so difficult, and hence so hateful.

Art. VII.—AMEN; ALLELUIA.

THE apostle tells us that he "knew a man in Christ who was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." How poor must human speech have sounded to him after he had thus listened to heavenly converse! how inadequate as a medium of intercourse between mind and mind! No wonder that he speaks of "seeing through a glass darkly." How blessed will it be hereafter to join in this heavenly intercourse, and to go no more out from such perfect society!

We have a heaven-provided language already—a language which contains terms of deep meaning, running over with the richest joy; but neither in our conception of the meaning of these divine words, nor in our utterance of them in prayer, praise,

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or testimony, can we do anything like justice to them. It shall not always be so ; God's great words will be better understood soon ; and not only shall we see more of their wonders, but we shall feel their power and sweetness ; and then, "out of the abundance of the heart shall the mouth speak."

Few words have been more frequently used than the two now before us. We are, alas! living in a world where God is contradicted and blasphemed. Man's alienated heart is at enmity with God, and so has no "AMEN" for His gracious words, no "ALLELUIA" over His mighty and manifest acts. Creation also, once full of harmony, groans and travails in pain. Yet still "Amen and Alleluia" are very often said or sung, not always intelligently or adoringly ; and unless this is the case, God is not honoured, or the utterer benefited. Our hearts should be in sympathy with the import of the words we utter. If the Spirit of Truth be our teacher, these often vainly repeated words will express our wonder and worship, and God "will be well pleased" with the same.

In the close of that wondrous book, the Apocalypse, these two well-known words are taken up by a vast multitude and sung in full chorus. John heard the grand rehearsal; the glorious concert is yet to come. "And after these things I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honour, and power, unto the Lord our God : For true and righteous are His judgments : for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four living ones fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God omnipotent reigneth." Let us diligently study these words ; and as the ear of hope catches the distant sounds of that melody which we hope soon to join, let us seek grace to learn even here to use these words rightly, that so we may be trained for that world where the harmony will be complete, every redeemed spirit mingling in perfect fellowship, and all in complete sympathy with the mind and heart of God.

The meaning of the words "Amen" and "Alleluia" is well known ; the first signifying "SO BE IT" or "SO LET IT BE," and the second, "PRAISE YE JEHOVAH." They are Hebrew

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words, and are both found in several places in the Old Testament, being used by ancient Israel in their temple worship. They were early transferred to the Christian Church; and well indeed would it have been, if everything introduced from the former dispensation into the present had been as good and proper. But, alas ! it has not been so. For the use of the word "Amen" among the people of Israel, we would refer to Deut. xxvii. 14, 26 ; 1 Kings i. 36. ; Jer. xxviii. 6 ; and especially to Neh. viii. 6, when Ezra having blessed Jehovah, the great God, "all the people answered AMEN, AMEN, with lifting up of their hands; and they bowed their heads and worshipped Jehovah with their faces to the ground." ALLELUIA is found at the beginning and end of many of these Psalms, especially those toward the close of the collection. The Psalms from cxiv.-cxviii. inclusive, are called "*the great Hallel,*" and have for many ages been used by the Jews at their pascal feast. It is supposed by many, that here the "*hymn*" is found which was sung by the Lord and His apostles just before He went out to Gethsemane. Several of these Psalms refer to Himself, describing His sorrows, His conflicts, His enemies, His hopes and triumphs. There is also reference to the deliverance from Egypt then commemorated, which was a shadow of a greater salvation to come, even eternal redemption, procured by His death and resurrection, to be consummated and crowned at His second coming by the resurrection of His people, Israel's restoration, and the reign of righteousness over the whole earth.

The similarity between some portions of the 118th Psalm and the beginning of Rev. xix. is well worthy of notice, especially if we consider the Lord's words on leaving the Temple, after denouncing the woes that should come upon the people who had rejected Him. "Ye shall not see me till ye shall say, Blessed be He that cometh in the name of the Lord" (Matt. xxiii. 39, with Ps. cxviii. 26).

Some have thought that the first time the word "Alleluia" occurs in Scripture is at the close of the 104th Psalm, and follows immediately after some very solemn words which relate to the closing scenes of earth's history: "Let the sinners be consumed *out of the earth,* and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord," or "ALLELUIA." This psalm is a grand descant on creation, describing its origin, beauties, sublimities, vastness, and variety; but it is the descant of a devout and adoring spirit, who rises up to the Creator, goes back to the beginning, and soars forward to the time when the groanings of creation shall be over,

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when the glory of the Lord, as it shines in creation, shall endure for ever, and the Lord shall rejoice in His works.

The passage in Rev. xix. now before us, where the glorious word ALLELUIA is used more frequently than anywhere else in Scripture, refers, no doubt, to the beginning of "the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts. iii. 21). These will, indeed, be "the times of refreshing from the presence of the Lord."

Another coincidence may be mentioned. The two words "*Amen, Alleluia*" are, as we have said, Jewish, and being thus introduced together, lead to the conclusion that in connexion with the events spoken of in Rev. xix., there will be a manifestation of special mercy toward Israel. The Apocalypse is not intended, we believe, to give us details respecting Israel's future blessed condition, that having been so largely revealed in the Old Testament; still, we believe, that both Israel and Jerusalem are referred to in this book; but into proof of this it is not desirable now to enter. We just ask attention to one passage in Isaiah in connexion with this in the Apocalypse; it is that remarkable prophecy which extends throughout chapters xxiv., xxv., and xxvi. We read (xxv. 2, 3), "Thou hast made of a city an heap; of a defenced city a ruin; a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee." In the next chapter, after describing in glowing language "the land of Judah," with its strong city, which has salvation for "walls and bulwarks," it is added, "He bringeth down them that dwell on high; the lofty city, He layeth it low; He layeth it low, even to the ground; He bringeth it even to the dust. The foot shall tread it down, even the feet of the poor and the steps of the needy." How all this harmonises with what is written in Rev. xviii. of the overthrow of Babylon the Great, any attentive reader may easily trace. In both cases this overthrow is accompanied with songs of rejoicing, and followed by the triumphs of truth and righteousness. The closing chapters of Jeremiah also connect the downfall of Babylon with the full and permanent blessing of Israel (see Jer. l. 1–8).

The more diligently we search into and compare the Scriptures, the more clearly will it be manifested that the return of the bridegroom, the marriage of the Lamb, the destruction of Babylon, the judgment of Antichrist, the restoration of Israel, the universal kingdom, and the restoration of creation, are all closely connected. And when this glorious consummation shall have come, the universe will resound with AMEN; ALLELUIA.

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It may be well here just to observe that the first ten verses of Rev. xix. form a complete section. They may also be considered as a kind of introduction to, or general epitome of, the chapters which follow. This order is in agreement with the structure of prophecy, and of the Apocalypse especially. The *end* is exhibited first. The grand consummation is unfolded before the events are described which lead on to it. Thus the 7th chapter describes the blessed state which will be established *after* all the terrible events spoken of in the 8th and 9th chapters are fulfilled. The 10th chapter is in like manner introductory to the 11th; while chap. xiv. 1-4 exhibits the glory which shall be revealed after the two harvests spoken of in the latter parts of the chapter have been reaped.

It is also probable, that the resurrection and rapture of the saints takes place about the same time as the destruction of Babylon, though the detailed account of the first resurrection is not given till Rev. xx. 1-6. We think that a careful comparison of Rev. xiv. 13 and xvi. 15 with Rev. xix. 1-10 will show that the place in the Apocalyptic visions for the personal coming of the Lord, and the first resurrection, is found at the close of the action of the 6th vial, and just before the 7th and consummating one is poured out. "Behold I come as a thief" (Rev. xvi. 15). And with this agrees the parallel passages of 1 Thess. iv. 15, v. 5-6, and Isa. xxvi. 19—"The Lord himself shall descend from heaven with a shout;" and we are told that He will then say "Awake, and sing ye that dwell in the dust," and will not the response be just that which Rev. xix. records, "*Amen; Alleluia?*" (See also Isa. xxv. 8-9.)

Let us seek to make a personal and practical application of this subject. It is of the greatest importance that we should now learn this blessed song, and that we should be frequently rehearsing it. If we would do so, we should study the subject under the various aspects in which it is here presented to us. And, first, let us notice the *meaning* of these two words and the *order* in which they are placed. No doubt when we sing these words with all the redeemed family, there will be a depth of meaning realised in them, and an outflow of joy while uttering them, of which we have now no adequate conception. But we may see much in them now; we may feel strong consolation, and enjoy true worship as we use them, even amidst all the discords and din of earth, and while we groan in this our earthly tabernacle.

A good old writer on the word "AMEN," says, "when prefixed to an assertion, it signifies 'assuredly, certainly,' or, emphatically, '*so it is.*' But when, as in Matt. vi. 13, it con-

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cludes a prayer, whether longer or shorter, '*so be it*,' or '*so let it be*,' is its manifest import. In the former case it is assertive, in the latter case it is *petitionary*." Mr Saphir, in his admirable work on the Lord's Prayer, observes, "Few consider the deep meaning, the great solemnity, and the abundant consolation treasured up in this word, which has formed for centuries the conclusion of the prayer and praises of God's people." He then dwells upon it under seven different aspects:—(1) A word of venerable history in Israel and the Church; (2) It announces God's truth and faithfulness; (3) It is a name of Christ; (4) It is a seal of prayer; (5) The voice of faith; (6) The answer of a good conscience; (7) A renewal of our dedication to God."

The meaning of the word "*Alleluia*" is "praise ye Jehovah." The incommunicable name and the creature's highest happiness are thus connected. God's great purpose is thus fulfilled. "This people have I formed for myself; they shall show forth my praise." They who trust in Christ are "to the praise of His glory."

Amen is *believing acquiescence* in God's will; and Alleluia is loving adoration of His excellencies. We must say "Amen" to what Christ has done, and to what God has said; we must set to our seal that God is true, leave off thinking our own thoughts, and speaking our own words, before we can really delight ourselves in the Lord, and praise Him with our whole hearts. Something, too, must precede that habitual "Amen," that believing acquiescence and child-like submission which God loves to see in His people. Only believers can really say "Amen," as God loves to hear it said. There must first be acceptance in the Beloved, then the Spirit of God's son crying Abba, Father, and *Amen* is sure to follow.

"Faith makes us less than children, more than men;
It makes the soul cry 'Abba' and 'Amen.'"

Who that has ever listened, has not felt his soul somewhat stirred when the echoes of an "Amen" from a cathedral choir has swept round its old aisles, and died softly away in its carved roof. A little reflection produces sadness, as you begin to fear there was little if any true devotion in the harmonious sound. Believer, let thy *Amen* be forthcoming *now*. God listens to hear it. He loves that His children should agree with Himself, and also with that Sent One, who not only came with His precious "*verilies*," but who is Himself the great "AMEN," confirming all God's words, and responding to all His will; at once the infinite object for our faith, and its one perfect exemplar.

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All His life was one grand, unfaltering, harmonious AMEN. In Gethsemane, with the cup of woe at His lips, He still said "Amen." On the cross His heart repeated it every moment, and His lips crowned all their wondrous utterances with "*It is finished!*" This mighty word (for it is but one in the original) will roll on for ever and ever, and be the key-note of the anthems of eternity. His joy who uttered it shall be proportionate to His obedience unto death; His Alleluia shall be as lofty as His Amen was deep. Would you, believer, be like Him? would you share His joy even now? Then seek grace to imitate Him in His complete acquiescence in the whole will of God. We are redeemed to this; and we shall rise to it eternally; but let us seek to realise it now, as regards the way of salvation, the path of obedience, and the dispensations of providence. Concerning all things let our language be, "Even so, Father. Amen and Amen."

Thus shall we be trained for the worship of heaven. What an "Amen" was that which John heard, when the heaven was opened and a voice said, "Come up hither!" "The four living ones said, Amen." This was indeed worship—intelligent and adoring, most acceptable to God. And the song which preceded the Amen was worthy of such a chorus. It was a song sung by the redeemed and angelic hosts, joined in by "every creature in heaven, on the earth, and under the earth, and such as are in the sea;" a song anticipative of Emmanuel's triumph, of the Church's glory, and of earth's blessedness; and the Amen was a testimony to the divine faithfulness.

And the song shall be sung again triumphantly, when the work thus anticipated shall be completely accomplished; when He who sitteth on the throne in order to make all things new, shall say, "IT IS DONE!" Then the loud Amen shall sound through the universe, and all heaven shall join in the triumphant song, "ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH."

This great word "ALLELUIA," as already remarked, occurs several times in Rev. xix. 1-8; and we may profitably consider it under three distinct aspects. There is, first, *the "Alleluia" growing out of a conviction of the righteousness of God's procedure.* The voice of much people in heaven is heard saying, "Alleluia, for true and righteous are His judgments." (See vers. 2, 3.) These are awful words, but they come from sinless lips, and are accepted by a holy God. "His right hand is full of righteousness," whether it lifts up the feeble, or casts down the proud. "The Lord is known by the judgment that He executeth;" and, therefore, "the righteous shall rejoice when he seeth the vengeance." The judgment here spoken of is described in the pre-

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ceding chapter. It refers to the great harlot, even Babylon, that city of abominations, the centre of this world's greatness, and the object of its admiration. The corrupt and corrupting system represented by the degrading symbol of a harlot is swept wholly away; it sinks as a millstone in the deep waters to rise no more. Some suppose that this doomed, because most degraded, city means a corrupt ecclesiastical system; but the whole description seems rather to refer to some unexampled development of human greatness and worldly splendour, in which all pride, wickedness, and cruelty will have full scope. This huge and fearful conglomeration of evil will be connected with Antichrist and his ten kings; after being first their seat of power; and then the object of their hatred (Rev. xvii. 16), it will perish like them by the stroke of God. But we enter not into details. There is a general principle applying to all times and places, and especially applying to Christendom at the end of the age; which is, that God will be glorified by the judgments which He brings on those whom He hath so long borne with. The time is coming when God's long-suffering will wait no longer. He will no more beseech men to be reconciled; His people will no longer be the ministers of reconciliation. Then mercy will be silent, and justice will speak in thunder tones; the olive-branch will be laid aside, and the rod of iron employed. Then, when earth shall shake like an aspen leaf under the heavy strokes of God, millions of sinless beings will approve His acts with "Amen; Alleluia! Thou hast rightly judged!" The time for *this* Alleluia is not yet come. Now is the time for mourning and for labours of love, for fervent appeal and tender expostulation. Knowing the terribleness of the storm that is coming, let us point out the refuge and urge all to fly into it. God will indeed be glorified hereafter in the condemnation of His enemies; but He can glorify Himself now in the salvation of the very worst of sinners.

II. *There will be the Alleluia growing out of the contemplation of the consummation of God's purposes of grace,*—When the wicked shall be silent in darkness, when no tongue will be able to charge God with injustice; but when He will be justified and praised by all holy beings; then a still louder chorus of praise shall be heard celebrating the grandest event of all—"Alleluia! for the Lord God omnipotent reigneth." These glorious words refer to *earth*. In heaven God has always reigned, but then His "kingdom shall come, and His will be done on earth as it is in heaven." This world has long been under the usurped power of a mighty and malevolent being; but the prince of this world shall be cast out, the reign of evil

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beasts (Dan. vii.) shall come to an end, and the reign of the Lamb begin. "The kingdoms of this world shall be the kingdoms of our Lord and His Christ; and He shall reign for ever and ever." Many glorious predictions will then be made good, exceeding great and precious promises will be fulfilled. All Israel will be saved; the nations will be blessed; and, presiding over all, as associated with Christ, will be "the Bride, the Lamb's wife," thus fulfilling the ancient prediction, "A king shall reign in righteousness, and princes shall rule in judgment;" "The Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxxii. 1; xxiv. 25); and realising the anticipative song of Rev. v. 9, 10, "Thou hast made us unto our God kings and priests; and we shall reign on the earth." How great will be the Alleluias of rapturous joy when this consummation shall have come! This song is likened to the "voice of many waters," the same grand figure that is used of the voice of the Lord Jesus in Rev. i. 15. Then the "AMEN" and "ALLELUIA" of the redeemed shall correspond, according to their measure, with that of the Redeemer. They shall enter into His joy, though He will be anointed, as He is worthy to be, with the oil of gladness above His fellows.

Lastly, *There will be the Alleluia of complacent rest, in communion with the manifested glory of God.*—"Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God!" "OUR God!" What a claim is this! and what a full realisation of interest in Him and of being His inheritance is here included! Then will the full import of the words of Jesus be entered into—"My Father and your Father; my God and your God;" and the wondrous promise will be made good to every overcomer—"I will be his God, and he shall be my Son." The words before us are gloriously abrupt, "ALLELUIA! SALVATION!" (Rev. xix. 1). Would it be right to consider each of these words as a separate exclamation? First, the full heart cries out, "*Praise ye Jehovah!*" praise Him for His greatness! —praise Him for His goodness! praise Him especially for *salvation!* It is come in fulness as regards soul and body; "the salvation ready to be revealed," is revealed. The Lord hath "appeared to them that looked for Him the second time, without sin, unto salvation." We had it in hope on earth; we now have it in possession. Saved from sin, death, and hell; saved at an infinite expense; let the praise be given to God and the Lamb for ever! Thus the deep adoring gratitude and holy wonder of millions will find utterance in that one mighty, melodious word, "SALVATION."

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Then comes "*glory*"—the "salvation that is in Christ Jesus with eternal glory." Saved to the highest glory, and God glorified in the highest thereby, what praises will such a salvation call forth! All "*honour*" will be given unto God, and all will be traced to His mighty working, whereby He is able to subdue all things unto Himself. What communion with God will then be realised! and what complaisance in God will then be felt! Surely that which will be true of Israel below, will be emphatically true also of the glorified family above. "He will rest in His love; He will joy over thee with joy; He will rejoice over thee with singing." Even so, Lord Jesus; come quickly. Let Thy kingdom come: Thy will be done on earth as it is done in heaven.

AMEN; ALLELUIA!

Notes on Scripture.

THE ANGEL-TRUMPETERS.

"And I saw the seven angels which stood before God; and to them were given seven trumpets."—REV. viii. 2.

NOT all angels are of the same dignity and office. Paul enumerates "dominions, principalities, and powers" among the celestial orders. Isaiah speaks of Seraphim—nobles—principal ones, who have their stations by the high and uplifted throne of the Divine majesty. The sons of God in general only come before Him at appointed times (Job i. 6), but the Saviour himself speaks of some angels who "do always behold the face of the Father which is in heaven" (Mat. xviii. 10). And the sublime agents which John beheld after the opening of the seventh seal, are described as "*the seven angels who stand in the presence of God.*"

The Jews were familiar with seven angels of this particular class. Gabriel is one of them; as he himself said to Zacharias: "I am Gabriel, that stand in the presence of God" (Luke i. 19). Michael is another, as he is ranked with Gabriel in the Book of Daniel, and there pronounced one of the princes, even "the great prince" of the prophet's people. In the Apocryphal Book of Tobit, Raphael is named as still another, where he announces himself and says: "I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the holy One." Whether we take this book as inspired, as the Romanists do, or as not inspired, as the Protestants generally regard it, there is no matter with regard to this point. The passage referred to (Tob. xii. 15) shows what the

ancient people of God held for truth, and the representation harmonises with the text, and with the accepted books of holy scripture. The ancients believed in *seven presence-angels*, and the Apocalypse ratifies that belief.

These presence-angels are the highest and mightiest of created beings. It is their privilege to "stand in the presence of God." They *stand;* this is the posture of service; but standing *in the presence of God*, is to be above all other servants. The seven Persian princes who "saw the King's face," were the highest officers of the realm, and next to the monarch in rank and power. (Esth. i. 14.) And what those princes were to the Persian Kings, the presence-angels are to God.

And these sublimest ministers of God appear here as the prime executors of the oncoming administrations. The Saviour himself said: "In the end of this world, the Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire" (Mat. xiii. 40-42). And here John beholds those angels—the glorious septemvirate of celestial archregents, the mightiest and the highest creatures in the universe, presenting themselves for the momentous work.

"*And to them were given seven trumpets.*" Trumpets are expressive instruments. The voice of the trumpet is the most significant voice known to the holy scriptures. God himself gave His ancient people very special directions with regard to the use of the trumpet. It is itself described as *a cry*—a loud and mighty cry—which related only to important occasions. The time for the blowing of trumpets, was always a time of moment—a time of solemnity—a time for men to bestir themselves greatly in one way or another.

Trumpets connect with war. The command was: "If ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets" (Num. x. 9).

Trumpets were for the convocation of the people, and the moving of the camps of Israel. This is minutely prescribed in Num. viii.

Trumpets proclaimed the great festivals. "Ye shall blow with the trumpets over burnt-offerings, and over the sacrifice of your peace-offerings." "Ye shall have a sabbath, a memorial of blowing of trumpets, an holy convocation." "Thou shalt cause the trumpet of the jubilee to sound, in the day of atonement shall ye make the trumpet sound throughout the land." And so, "when the burnt-offering began, the song of the Lord began also with the trumpets" (Num. x. 10; Lev. xxiii. 24, xxv. 9; 2 Chron. xxix. 27).

Trumpets also related to the announcements of royalty. Zadok the priest, and Nathan the prophet, were directed to anoint Solomon king over Israel, and blow with the trumpet, and say, "God save King Solomon." It is also written: "They hasted greatly. . . and blew with trumpets, saying, Jehu is king" (1 Kings i. 34-39; 2 Kings ix. 13).

Trumpets are also associated with the manifestations of the terrible majesty and power of God. When the Almighty appeared on Mount

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Sinai, there was "the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled."

Trumpets connect with the overthrow of the ungodly. It was at the blowing of the trumpets that the walls of Jericho fell down, and the city was given into the hands of Joshua (Josh. vi. 13-16).

Trumpets also proclaimed the laying of the foundations of God's temple (Esdras iii. 10).

With these facts before us, we are already in a degree prepared to anticipate what these seven trumpets are to bring forth. Their number is the complete number; and we may expect from them everything to which trumpets stand related in the Scriptures. Are they related to war? Then war is coming; yea, even "the battle of that great day of God Almighty." Are they for the calling of convocations and signals for motion? Then we may look for great gatherings and mighty changes. Do they herald great solemnities and blessed feasts and sacrifices? Then may we anticipate the sublimest festivals, and victories, and jubilee, and burning up of the victims of sin, that the world has ever yet seen. Do they declare investiture with dominion and the commencement of a new reign? Then may we look for the setting up of a new administration, and the opening of the reign of the true David, and the greater than Solomon. Do they declare the presence of God in His awful majesty? Then may we expect a revelation of Divine power and Godhead which shall fill heaven and earth with trembling. Do they bring the fall of the cities of the wicked, and the destruction of their inhabitants? Then we may look for the end of great Babylon, and the sweeping off the dominion of Antichrist and all his confederates from the earth. Do they tell of the founding and building of the permanent temple of the Lord? Then may we look for the incoming of that true tabernacle which the Lord pitched and not man, and of that firmly founded city whose maker and builder is God. And all this accords entirely with what John subsequently describes as resultant from the sounding of these seven trumpets.

Writers on the Apocalypse generally treat it as if it depended for its imagery and materials upon the ancient Jewish regulations. They thus put the copy for the original, and deal with the original as if it were the copy. All the ancient regulations were nothing but copies and types. They were commanded to be made after some heavenly model, of which they were to be the remembrancers and prophecies. They were not the true—the real—but only earthly imitations of it. The true ideal is what John beholds in this book. These seven presence-angels, with their seven trumpets, are the true heavenly realities, with reference to which all the ancient laws relating to trumpets were ordained. What we here have is not the work of John, elaborating a dramatic poem out of the elements of the ancient ritual, but an Apocalypse of the great realities themselves, with reference to which those old appointments were constructed, as earthly pictures and mimic predictions. We go back to the ancient laws, and we there see reflected in earthly forms what John beholds in heavenly reality; and we reverse

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the whole order, and involve ourselves in inextricable confusion, when we take the images in his visions as mere earthly and Jewish drapery, and not rather as the very things from which these Jewish ceremonies took their existence and peculiarities. The Apocalypse is not a poem in Jewish dress; but the Jewish ceremonies were an earthly poem of the Apocalypse. Let this be understood, and much of the darkness of this book will at once disappear.—*Prophetic Times.*

Reviews.

John; or, The Apocalypse of the New Testament. By PHILIP S. DESPREZ, B.D., Vicar of Alvedisten. London: Longmans. 1870.

THIS book is by an English clergyman, who has signed the thirty-nine articles. It is dedicated to Dean Stanley in words of superlative eulogy. It seems to us intended to do for the Apocalypse and the Gospels, what Colenzo has done for the Pentateuch. Its reiterated expressions of contempt for those who differ from the author, are not indications of sober judgment. Its attacks upon the Evangelists intimate the writer's consciousness of superiority to them. Its estimate of the value and veracity of Christ's own words, show us that the author is prepared to spare neither the Master nor the disciple; and he reckons Dean Stanley and himself a greater authority than all. He speaks of the "delusion" of Christ's speedy advent and the end of the world, in the primitive age,—as one "which may be traced, if not to Christ himself, yet certainly to His disciples" (p. 236). "Jesus adopted the Messianic theories of His countrymen." "Jesus shared the common notions of the Jews on the subject of demoniacal possession" (p. 257).

We shall not add to these quotations. Sentiments like the above occur in almost every page, showing that the author completely discredits the inspiration of Scripture, and even its correctness of statement. What his belief is with regard to Christ himself we hardly know; yet he has, in subscribing the articles of His Church, avowed his belief in His Godhead.

Why such pains should be taken to expound a book of fables, or pretended inspirations, we do not understand.

Ecclesiastical morality is becoming more and more flexible; and the subscription of articles by men who do not believe them seems to us more worthy of penal servitude for life than the dishonesties of the common thief or swindler.

Babu K. Chunder Sen and his Mission; or, Whom shall we Worship—Brahm or Immanuel? An Expostulation. By a MISSIONARY from India.

A VERY able, vigorous, and intelligent exposure of the views of the Hindoo deist, whose mission seems to be to proclaim Mr Sen's God in

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opposition to the many gods of India, and the one Jehovah of the Bible. Mr Sen's God is quite as different from the latter as from the former; and Mr Sen seems to us, not an inquirer after truth, but the bold assailant of all Gods and all religions but his own. The Son of God he seems to ignore—or rather reject. Hence the eager fraternization of Unitarians with this Hindoo Unitarian.

Take the following extract from the Missionary's "Expostulation":—

"Mr Sen is not an ignorant heathen just emerging from the dreary darkness and the practice of the degrading rites of abominable idolatry. Naturally endowed with remarkable powers of intellect and heart, he has had the advantage of receiving a most excellent education; and he has, in fact, not only mastered our language, our science and literature, but studied the Scriptures, and especially the records of the life and teaching of our Lord Jesus Christ. While, however, he speaks of Him as being 'the noblest example of self-sacrifice for God and truth'—for 'He allowed Himself to be sacrificed with thieves'—that 'He died for all men,' and 'still lives among us to bless us,' and 'to show that such salvation as His waits for all who will enter it by the love of man and the love of God'—he does not receive Him as God manifest in the flesh, nor does he regard the atonement made by His death as the foundation of his hope before God.

"The intelligent Vedantin, who reads the life of Christ, will not care to deny that He may be as mighty to save as Vishnu and Siva are believed to be; and the big tear has been seen to start in the eyes of the most bigoted Brahman while listening to the story of our Saviour's sinless life, and peerless sufferings and death. He knows and will readily acknowledge that none of the Hindu gods are to be compared with Him in purity of character, or in anything known as lovely among men. Ask him, then, why he does not become Jesus' disciple? His reply at once reveals the secret of his unbelief, or rather the ground of his dislike to try experiments in what relates to his passage 'across the ocean of existence.' A drop of water falling even into a turbid river, *if it remain there*, may soon reach the sea; but if you attempt to transfer it, it may be to some clear and limpid stream, it may perchance be dropt upon the ground, and have to endure the vicissitudes of isolation and unrest for ages of ages, before it again reach a river of any sort. Such to the Hindu is life, the being of the soul of man—a spark from the Eternal, a thought, a drop for a time by some mysteriously originated hallucination, isolated from the one vast ocean of being; and such is the consummation at which he devoutly aims.

"This is the secret of the tenacity with which Hindus cling to their caste, the rank or stage of existence in which they have been born. Whatever it may have been originally, caste is not now a mere social distinction; but rather is it the measure of each man's progress from the lowest grade of animal being, the height he has attained on the steep and rugged mountain of illusive existence, at the summit of which the spell shall be broken, the illusion dissipated, and with it all sin, unrest, thought, and consciousness, the whole phenomena of life, as when deep sleep falleth upon man, or like a dream of the night when one awaketh.

"For a high caste, sincere Hindu, therefore, to embrace Christianity, is a serious matter, and demands stronger faith than is very common among Christians in other lands. It is not merely that he has to encounter opposition from friends and relatives, who see in his apostasy the loss of all his gains accumulated in a thousand thousand births; nor is it that he must ever after be unclean to all his family and former associates; it is not as if

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the Brahman sank into a Rajah, or the Rajah might become a Sudra; for the outcaste is thrown far back, deep down among the lower, it may be the lowest orders of being, and myriads of ages of sin, toil, and turmoil, and as many deaths may lie before him, ere he again reach the point from which, by apostasy, he has degraded himself. While others, in embracing Christianity, have everything to gain and nothing of much value to lose, the Hindu has everything to lose and little prospect of gain, unless he have his feet firmly planted on the Rock of Ages. If we could take the advice lately tendered to us, and preach to him the speedy destruction of his being as the consequence of rejecting the gospel of Christ, it would be the best news we could bring to him, always supposing it possible for him to believe in the abolition of any, the tiniest spark of what he regards as truly God, the universal Brahm."

Notes on the Book of Genesis, &c. By the Rev. CHARLES HARGROVE. London: Shaw. 1870.

TO know Mr Hargrove was to esteem and love him. To listen to his expositions of Scripture was to profit and admire. We rejoice at the publication of these three volumes of his remains. Let the following extracts suffice for his "Notes on Genesis."

"We are not told anything directly as to the final state of Adam and Eve, whether they were saved or not; but there are many circumstances of hope incidentally introduced respecting them—first, the promise being given in ver. 15; next, the name Adam gives his wife (ver. 20, in connection with ver. 15); also her name for her first-born, which may glance at the hope, and the appointment of sacrifice which we learn indirectly, but I think with some certainty, then, would his forfeited life have been so prolonged if there was not a blessing for him? and further, the curse did not reach them that was on the serpent and the ground; and lastly, he is treated by the apostle as a type of the coming One (Rom. v. 14). From all these rays meeting in a focus, there is light enough, I think, to give very strong hope of their being saved; and yet, when Scripture is silent as to any direct statement, we cannot probably be certain.

"In the name Eve, which Adam now gives his wife for the first time, there is a recognition of life, though death was the result of their sin. Is it not the new life, now that the old is forfeited? True, she is the mother of all living, as all have descended from her; but is not the name rather a proof of Adam's faith in the promise, and is she not so called as the mother of that promised seed, and of all the spiritually living seed in union with Him? One might have thought from chap. ii. 17 it would have been 'the mother of all dead,' but faith in the promise given in ver. 15 seems to rise above the ruin, and so it is 'the mother of all living.' Next, we have God making them coats, not a fig-leaf covering, which is man's device, but coats of skins; and what skins, if not of animals slain in sacrifice? Sacrifice, we learn from the next chapter, did exist; but how, if not appointed of God? It could not be man's device, for what connexion is there between the slaying of an animal and the removal of guilt? Nay, it would seem only to increase sin, thus to slay God's creatures without a warrant from God to do so; and how can we suppose that the inventions of a fallen creature could be pleasing to God? We conclude then, that these skins were of beasts slain for sacrifice—sacrifice taught of God to Adam—and that while the blood atoned, the skins of the sacrifice covered their shame and nakedness—'Put ye on the Lord Jesus Christ.' God now speaks, and we have, as it were, the solemn result of the Divine counsel, 'Behold, the man is become as one of Us to

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know good and evil.' He now has verified the truth of Satan's promise, for there was a truth in his word and he kept it to the ear, but it was a lie to the heart, and so they soon found it; they knew good, and they knew evil in their sore experience, and now they are mercifully, it would seem, debarred from the tree of life—'And now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever'—for the perpetuation of life in their fallen sinful state had been only the perpetuation of misery.

"This tree was the symbol and means of life, but it seems not to have been eaten by Adam. They were but a short time in that garden, and they preferred the tree of the knowledge of good and evil, the fruit of which produced moral evil by transgression, and physical evil soon followed; it may be that it communicated some vices effecting considerable change in their constitution, and sowing the seed of infirmity and disease, which has since borne so plentiful a harvest.

"And now they are no longer to be the possessors of Eden; it is not now their fitting place; they have lost its blessing by their wilfulness, and it is lost for ever to man by creation or naturally. Satan entered, and they are turned out; but, by and by, that garden of God will bloom and blossom in the new creation, when there will be no enemy to enter, and when the people of God shall abide for ever, without anything to mar their perfect happiness—'behold, I make all things new;' 'the former things are passed away;' we look for new heavens and a new earth, wherein dwelleth righteousness, and that tree of life which is in the midst of the Paradise of God."

"*The Man of Sin.*" By the Author of "Short Arguments about the Millennium."

WITHOUT endorsing everything contained in this pamphlet, we quote the following paragraphs as worthy of the consideration of our readers.

"A few quotations only from the mass of evidence that offers itself can be made, and these will be extracted almost entirely from the writings of Roman Catholics:—

"'The lives of the Roman hierarchs of the middle and succeeding ages displayed all the variations of impiety, malevolence, inhumanity, ambition, debauchery, gluttony, sensuality, deism, and atheism.' Platina calls the pontiffs of the tenth century 'monsters.' 'Fifty popes,' says Genebrard, 'in 150 years from John the Eighth, entirely degenerated from the sanctity of their ancestors, and were apostatical rather than apostolical.'—*Geneb.* iv.; *Platina,* 128.

"Baronius in his annals of the tenth century, says, 'Many shocking monsters intruded into the pontifical chair, who were guilty of robbery, assassination, simony, dissipation, tyranny, sacrilege, perjury, and all kinds of miscreancy. Both cardinals, bishops, priests, and secular clergy emulated the crimes of the pontiffs. The houses of the clergy were schools for harlots and assemblies of stage players, where dice, dancing, and singing were to be witnessed, and where the patrimony of kings, and the alms given by princes were lavishly squandered. At that time how deformed, how frightful was the face of the Church of Rome! The holy see was fallen under the tyranny of two loose and disorderly women, who . . . placed their gallants upon St Peter's chair. . . . All the canons of councils were infringed, the decrees of popes trampled underfoot, the ancient traditions despised, . . . and the holy see become a prey to avarice and ambition.'—*Spon.* 900, i.; 908, iii.; *Baronius;* See *Du Pin, Hist. Tenth Cent.*

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"'Roman immorality,' says Gerbert, 'was at this time the horror of the world.'

"John the Twelfth drank a health to the devil, and invoked Jupiter and Venus. 'John,' says Bellarmin, 'was nearly the wickedest of the popes' (ii. 20). Boniface the Eighth was accused by Nogaret and Du Plesis with having been guilty of the greatest crimes. He 'represented the Gospel as a medley of truth and falsehood, and denied the doctrine of the Trinity, the Incarnation, and the immortality of the soul. The soul of man,' he affirmed, 'was the same as a beast's, and he believed no more in the Virgin Mary than in an ass, nor in her Son than in the foal of an ass.'—*Brug. Du Pin*, *Alexand.* and *Bossuet*, quoted from *Professor Edgar's Variations of Popery.*

"The iniquity of this revelation of sin was seen, not only in the immoral lives of those who represented the apostate Church, but in their deceit and cruelty in persecuting the Church of God.

"'Heretics,' says Aquinas, 'may not only be excommunicated, but justly killed' (ii. 11; iii. 48). Urban II. decided 'that the person who, inflamed with zeal for Catholicism, should slay any of the excommunicated, was not guilty of murder.'—*Brug.* ii. 508.

"'Kings were to be solicited, and, if necessary, compelled by ecclesiastical censures, to exterminate all heretics from their dominions. The sovereign who should refuse was to be excommunicated.'—*Variations of Popery*, pp. 244, 247.

"'Lavour was taken by storm in 1211. . . . All the citizens were mangled in promiscuous carnage. Four hundred were burned alive. . . . The soldiery in the morning attended high mass, and then proceeded to waste the country and murder the inhabitants.'—*Alexand. Daniel*, 252, 253.

"'He who owes anything to a heretic, by means of purchase, promise, exchange, loan, or any other contract, is not bound to keep his promise, bargain, or contract, even though sworn, to a heretic.'—*Lord's Maynooth*, p. 82.

"'It is an act of kindness to obstinate heretics to take them out of this life; for the longer they live the more errors they invent, the more men do they pervert, and the greater damnation do they acquire to themselves.'—Bellarmin, apud *Lord's Maynooth*, p. 102.

"'If, indeed, *it can be done, they are undoubtedly to be extirpated;* but if they cannot, either because they are not sufficiently known, and there is danger lest the innocent should suffer for the guilty, *or, if they are stronger than we are, and there is danger if we attack them in war that more of us would fall than of them, then we are to keep quiet.*'—*Lord's Maynooth*, p. 103.

"The editor of the French paper the *Univers* says: 'I avow frankly my regret that John Huss was not burned sooner than he was, and that Luther was not burned also in the same way. I regret that a prince was not found sufficiently pious and politic to excite a general crusade against the Protestants.'—*Evans's Modern Popery*, p. 203.

"The Archbishop of St Louis says: 'Catholicism endures it (Protestantism) when and where she must; but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain, which they surely will do, an immense numerical majority, religious freedom in this country is at an end.'

"Bishop O'Connor, of Pitzburg, says: 'Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world.'—See *New York Recorder*, March 1853.

"Here are some of the deeds of 'the Man of Sin.' As 'the lawless' (one) his doings are equally manifest. If the testimony of history had been made to fit the prophecy, the resemblance could not have been more exact.

"According to Cardinal Zabarella, 'the pontiffs assumed the accomplish-

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ment of all they pleased, even unlawful things.' The Canon Law declares that 'the Pope, in the plenitude of his power, is above all right, can change the substantial nature of things, and transform unlawful into lawful.' Bellarmin affirms that 'the Pope can transubstantiate sin into duty, and duty into sin' (*Zabarel de Schism Thuan.* vi. 397; *Durand,* i. 50; *Bellarmin,* iv. 5). He can, says the Canon Law, 'dispense with right.'—*Decret. Greg.* iii. 8.

"If the Pope should become neglectful of his own salvation and draw down with him innumerable people into hell; yet no mortal man may presume to reprehend him, forasmuch as he is judge of all, and is judged of no one.' —*Decreti,* part i., dis. 4, can. vi.

"'The Bishop of Rome has power to absolve from all allegiance, obligation, bond of service, promise, and compact, the provinces, cities, and armies of kings that rebel against him, and also to loose their vassals and feudatories.'—*Clementii,* lib. ii.; lit. i.; c. 2.

"'The tribunals of kings are subjected to the power of the priests.' 'The temporal power can neither loose nor bind the Pope.' 'The Bishop of Rome may be judged of none but of God only.'—*Cramp,* p. 300.

"'Not bound by any law' was the proud boast of Pope Leo in the ninth century.—*Baronius.*

"We have here the lawless one. 'This wicked' is also the betrayer of Christ; whose presence, too, is with signs and wonders, and all deceit of unrighteousness for them that perish.

"'An objection fatal to interpreting the temple of God here of the Church,' says the editor of the *Critical and Explanatory Bible,* 'is that the Apostle would never designate the apostate anti-christian church the temple of God.' The same body, it is said, cannot be both the temple of God and the apostasy; and if the Romish Church is the apostasy, it cannot be the temple of God.

"But the apostle does not say that the degenerate body of which he was treating, would be, at the same time, the apostasy and the temple of God. When he wrote, the Christian body—that afterwards degenerated and became the apostasy—was the temple of God, and the name was carried down to the time when the 'Man of Sin' took the seat of God, that the usurper and his place might be identified. 'Temple of God' was familiar phraseology with the apostle for the body of professed believers. He uses the phrase in writing to the Corinthians, the Ephesians, and the Thessalonians. He tells the Ephesians that they were fellow-citizens with the saints; men built upon the foundation common to those who were far off, and those that were nigh; that the building fitly framed grew into a *holy temple*, a habitation for God through the Spirit (Eph. ii. 17–22). When he wrote to the Thessalonians, some evil leaven had already begun to work, which, in the future, would grow into an apostasy and develop 'the Man of Sin.' Still the body retained its corporate character and its name, and assumed, *par excellence,* to be the Church of God.

"Now Paul, writing to Christians of his time whom he recognises as being of the temple of God, says, 'This "Man of Sin" will sit in the temple of God;' and at the same time warns them that a degeneracy had begun which would wax into an apostasy. God's habitation was the Church, there He dwelt, and there He ruled, but the time came when He left it as the place where He loved to dwell, He best knows when. It had become defiled and He departed, and Antichrist assumed His place in what was the temple of God.' 'It appears necessary,' says Olshausen, 'to understand the temple of God here in a symbolical sense of the Christian Church, which is elsewhere, too, called (2 Cor. vi. 16; Eph. ii. 21) *ναος* in the New Testament, as Christ's abode through the Spirit. The sense of the words would then be this—Antichrist will think to thrust Christ, the real object of adoration, out of the Church, and put himself in His place.' The retention of the old name when

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the place has become defiled is not confined to the degenerate church. This same writer, Paul, after he has designated the saints temples of God, says, 'If any man defile the temple of God, him shall God destroy, for the temple of God is holy.' In his supposition the man has become so defiled that God will destroy him, and he gives as a reason that the temple of God must be holy; yet, polluted as he is, he still bears the name—temple of God.

"We have, too, more than one instance in relation to the temple of Jerusalem, where the name has been retained after the sanctity had been lost. In the days of Ezekiel the prophet, the people and the princes of the people had made themselves vile, and the priest had become corrupt. God was displeased and refused to dwell amongst them. And in a vision the prophet saw the glory of God, the sign of His presence, remove from its place in the sanctuary. It moved from the interior of the holy place to the threshold, and from the threshold to the door of the east gate. It then left the city altogether, and stood on the mountain on the east side of the city. You may write Ichabod on the temple, God has deserted it, the glory has departed; yet while it is being deserted, while God refuses to occupy it, it carries its old name. It is still the Lord's house (Ezek. x. 4, 14, 18, 19; xi. 23; xii. 19; xx. 40; xxi. 2). So when the Lord Jesus was upon earth, in His visits to the temple, He found a number of covetous dishonest traders, buyers and sellers who had polluted the sanctuary by their corrupt traffic, and turned it into a den of thieves; yet it retains its name; it is still 'the temple of God' (Matt. xxi. 12, 13). It is evident, too, that the Romish Church, after it had become an apostasy, still bore the name temple of God. At the council of Rheims, Arnulph, Bishop of Orleans, pointing to the Pontiff, said :—

"'Who is that seated upon a high throne, radiant with purple and gold Verily, if he thus follows uncharitableness and is puffed up, it must be Antichrist sitting in the temple of God.'—Rosetti on *The Anti-Papal Spirit, &c.*, vol. i. p. 6.

"Bloomfield says, 'Considering the highly allegorical and symbolical nature of the whole of this passage, there can be little difficulty in supposing that by "the temple of God" is meant (as almost all ancient, and many eminent modern, expositors understand) the Christian Church.'—*In loc.*

"Olshausen says, 'Now if any one reflects that in the temple at Jerusalem there was no image or throne of Jehovah at all beyond the ark of the covenant —that besides, according to Matthew xxiv. 2, and John iv. 21, the demolished temple is not to be built up again; it appears, as too the later interpreters assume, necessary to understand the temple of God here in the symbolical sense of the Christian Church (2 Cor. vi. 16; Eph. ii. 21), *ναος* in the New Testament as Christ's abode through the spirit.'

"Referring to De Wette's and Luneman's objections, Alford says, 'But there is no force in this, *ο ναὸς τὸν θεὸυ* is used metaphorically by St Paul in 1 Cor. iii. 17, *bis*, and why not here? See also 1 Cor. vi. 16; Ephes. ii. 21. From these passages it is plain that such figurative sense was familiar with the apostle, and if so *καθισαι* ("sitteth") makes no difficulty.'—Alford *in loc.*

"And have these futurists, who will have 'the Man of Sin' to sit in a material temple at Jerusalem, overlooked the requirements of their own scheme? Paul must not call the degenerate Church by its old name, temple of God, if it has since become the apostasy; but how then will they find a temple against which the same objection may not be levelled? Suppose they have evaded Olshausen's hindrance to their project, that the temple is never to be rebuilt, and that in the time to come, some imagined temple is erected, and occupied by a future 'Man of Sin;' then how will such erection become the temple of God? It is not to be rebuilt by the Church of God, its rites and ceremonies are not to be Christian. But assuming that He will accept it as His abode, and desire it as His rest, how then does it pass into

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the occupancy of 'the Man of Sin?' This monster of iniquity who it is affirmed will exceed all the sinners of the past in the depth of his wickedness, and will assert that he only is God, will come and take the divine seat in the temple, and rule there instead of God! But assuming, again, that this transfer of the temple from God to this wicked (one) has been made, how then can this seat and shrine of the usurper be called the temple of God Can it be the temple of God, and the temple of that monster of sin at the same time? and if not, it can be called the temple of God in no other sense than that it has been His temple, and that the name has been carried down to the time of occupancy by 'the Man of Sin.'"

A Sermon on the Nature of Theism; showing the duty of avoiding Fellowship with Unbelievers, and protesting against the reception of Baboo Keshub Chunder Sen. By JOHN THOMSON. Liverpool: Edward Howell.

CLEARLY and vigorously written, as well as acutely and conclusively argued.

"It is very likely that some may set it down to narrow-mindedness and bigotry that we object to the reception of this Indian Reformer. Perhaps, however, when they hear what is the nature of his views, they will of their own accord join us in thinking that the propagator of such views ought not to be admitted into evangelical pulpits, nor be recognised by the churches of Christ. There are others who will not be so easily persuaded. To them the whole of evangelical religion is bigotry, narrow-mindedness, and superstition. The Bible itself is not broad enough for them. So that if we are to be counted narrow-minded in this matter we are well content with the imputation. For I for one cannot forget the words of Jesus Christ: 'Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' We are often told—Don't let us have your cruel doctrines; let us hear the Sermon on the Mount. Well, these words occur in the Sermon on the Mount (Matt. vii. 13, 14).

"The system of this Indian gentleman, who has been so warmly and unaccountably welcomed in Liverpool, is nothing else than a form of Deism or advanced Unitarianism. Now, I believe there are a great many Mr CHUNDER SENS in Liverpool, and that some professed Christians are far too much mixed up with them; and I desire to speak not merely for the sake of the present occasion, but to point out what is a chronic evil amongst us. We need to be reminded of the evils of Unitarianism, and the danger of fraternising with its disciples, and being imposed upon by its fair speeches.

"It is necessary to speak the truth plainly; but I hope to say nothing inconsistent with respect for many who must be called Unitarians and Deists, and true kindness for all. We who call ourselves evangelical have little need to be other than humble. If we were as we ought to be, our coldheartedness would give place to something divinely attractive; and, the Lord being with us, multitudes would likely change sides; many of those who now oppose the truth, coming to know Christ better, would believe upon Him, and not a few of those who poll with the orthodox, getting to know Christ better, would love Him less.

"Another preliminary point is this—We may be asked, Surely you don't mean to reflect on the Christian character of those ministers who received

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this gentleman? To which we reply that we have no such thought. But sometimes good men may make great mistakes; wise men may do a thing which they regret immediately it is done; and I do think that some good men have made, on the present occasion, a grave mistake—a mistake so serious as to call for a solemn protest being made against it.

"Coming now to our subject:—

"WHAT ARE THE VIEWS OF THIS INDIAN REFORMER, SO CALLED?

"Our text, you see, requires us to look into the views of the men who come to us: 'If there come any unto you, and bring not this doctrine.' The doctrine referred to is in the ninth verse twice called 'the doctrine of Christ.' The doctrine is manifestly the whole doctrine declared in the New Testament, concerning the person and work of Christ, and particularly the doctrine of the seventh verse, that 'Jesus Christ is come in the flesh.' This I take to be equivalent to the doctrine of the other text which we have chosen this evening—the doctrine that there is a Father and a Son—'He is Antichrist that denieth the Father and the Son.' Men like the Jews and our modern Unitarians profess to acknowledge the Father whom they call their God, but they do not acknowledge the Son, and they, therefore, deny the Father and the Son.

"Now, he who came to us this last week *has not this doctrine.* He does not believe that there is a Father and a Son. He denies every article of the Christian faith.

"He denies the Divinity of Christ. He says there is one supreme and perfect God, whose personality is distinct but not incarnate. Mr Sen is not a Pantheist, for he believes in a personal God distinct from nature; but he is a Deist, for he denies the incarnation of the Son. Jesus, he says, is not God made man, but is God *in* man; Jesus is only a man; a great man He is, and a prophet, but no more than one in a chain of prophets who went before Him and came after Him. He rejects the atoning sacrifice of the Lord Jesus. He believes that nothing more is wanted for atonement and salvation than prayer and repentance. Man needs salvation from sin, not from punishment. The only punishment that ever befalls the sinner is salutary, and will do him good. He believes in the conscious immortality of the soul, but the resurrection of the dead is no part of his creed. These particulars of his belief are given in an article in *The Graphic* newspaper, written by a friendly hand, and giving information furnished by Mr Sen himself. That article adds, that this faith entirely rejects the theological basis of Christianity. In other words, Mr Sen rejects the whole doctrine of Christ, and receives only the moral precepts taught by Christ, and the elements of natural religion. He allows no writings to be infallible; the Scriptures of the Old and New Testaments are good books, but they have their faults. Religious truth is to be sought in them and in the sacred books of India equally. England can give to India, and India can give to England. The grand sources of religion and morality are the book of nature and intuition; these are the standards to judge by—intuition and the book of nature; or, in the language of our own Deists, the light of nature and reason. 'We do not care,' he says, 'to believe in the outward and dead Nazarene; but we do care to assimilate the Spirit of Christ to our souls.' To teach that Jesus Christ is God's Son; that His death was an offering to God, and a sacrifice for sin; that He rose from the dead, and that there shall be a resurrection of the dead—this he is pleased to call theological wrangling; these doctrines and dogmas he would sweep to one side, as being only so much rubbish in the way of humanity's progress. The teaching of them and contending for them has, he says, created infinite mischief.

"*What does he give instead?* To quote the friendly hand in *The Graphic*

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'He has come to us to teach the virtue of toleration, the beauty of morality the unity of truth, the brotherhood of humanity.' Suppose we add, the existence of God, the immortality of the soul, and the duty of cultivating our minds, we have about the amount of what Mr Sen proposes to substitute for the Christianity of the Bible and of these lands. His doctrine has nothing new in it; it is only a denial of Christianity; it has nothing of its own to give instead. It is what the Christian Church has known by many different names—Rationalism, Naturalism, Advanced Unitarianism, Deism, Infidelity, Unbelief. Deism has an ill savour, and, therefore, its present disciples have adopted an *alias,* and call themselves not Deists, but Theists —the Greek word for the Latin.

The Last Trump. By S. A. BLACKWOOD, Esq., Author of "Forgiveness, Life, and Glory;" "Shadow and Substance;" &c., &c. London: Morgan & Chase.

APART from the exposition of the prophetic word which this little work contains, there are some most striking and impressive appeals, which we give as specimens:—

"I am anxious to put before you, as clearly as I can, a few of the events that will take place at the sounding of the trump, that our hearts may be led to wait more earnestly, and that we may be stirred up to send forth the cry with increasing urgency, 'Lord Jesus, come quickly.'

"Does He not wait to hear this cry? When king David was returning to his kingdom, after the defeat of his enemies, he might have made a triumphant entry at once, but he would not. When he came to the borders of the land, he waited in order that he might send a message to his own beloved people, his flesh and blood. He sent to the house of Judah, saying, 'Why are ye the last to bring the king back to his house? Ye are my brethren, ye are my bones and my flesh; wherefore, then, are ye the last to bring back the king?' And when the message reached the people, we read that 'he bowed the hearts of all the men of Judah even as the heart of one man, so that they sent this word unto the king, "Return thou and all thy servants." So the king returned, and came to Jordan, and Judah came to Gilgal to go to meet the king to conduct him over Jordan.' May it not be for this message of welcome that our gracious Lord, like king David, is waiting? Does not His loving heart long that His own flesh and bones, His own Church, for whom He gave His life, should as one man send up this cry, 'O Lord, return?' I believe that we are beginning in these days to hear the sounding of the cry, 'Behold the Bridegroom cometh;' that He is sending many a message to us to lead us to pray for His return; and I earnestly hope that we shall have our hearts bowed as the heart of one man, and that our united cry may be, 'Even so, come, Lord Jesus.' I think He waits for it.

"And what will happen when He comes? What will be the first great event that shall take place when His trumpet sounds? 'The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.' And what will He do? Will He first of all set in order the things of the universe, and occupy Himself with the great affairs of His universal and glorious government? No! there is something nearer to the heart of Jesus than those important matters, and that is to have His people with Him. That is the first thing. 'The dead in Christ shall rise first. Then we which are alive and remain shall be caught up together wit

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them in the clouds, to meet the Lord in the air' (1 Thess. iv. 17). Like David's brethren, we shall go to meet the King, to bring Him back in triumph. Does not that, dear friends, give us a glimpse into the Saviour's heart? Does not that show us His great love, and what lies nearest His heart? Yes, His first thought is to have His Church, His bride, with Him. He said, 'I will come again, and receive you unto Myself; that where I am, there ye may be also;' and He will keep His promise. He will take His people home. Oh, what a wonderful scene that will be, when He comes in His glory!

"But it is asked: 'Have we any reason to think that this day draws nigh?' I believe, in common with many, that we have. God has given us signs, and bidden us consider them. He has told us that we may '*see* the day approaching,' and that when we '*see*' certain 'things come to pass' we may 'lift up our heads, for our redemption draweth nigh.' There is to be a '*cry*' made 'at midnight;' there is to be a *knock* at the door; there is to be the '*day-star*' before the dawn. It was one of the rebukes to that generation which could not see the glory of God in Him; 'Ye can discern the face of the sky, but can ye not discern the signs of the times?' God has written the sure word of prophecy, 'unto which,' He says, 'ye do well that ye take heed, as unto a light that shineth in a dark place.'

"There are many signs, but time will only permit me to touch upon a few. There are *moral* signs. One of them is the denial of the truth of the books of Moses. There shall come in the last days scoffers, saying, 'Where is the promise of His coming?' and denying the fact of God's solemn judgment upon the ungodly world by the flood. If there is one thing prominent in these days in the professing Church, it is that there are men calling themselves ministers of Christ, who are undermining the authority of the inspired Word of God, casting contempt upon the history written by Him, and saying that it is an allegory, not to be literally understood. They deny the truth that God visited the world of the ungodly with judgment, and they would thence infer that He never will interfere with the world that now is. As in the case of the Jews, who, in the closing days of their dispensation, cried, 'Where is the God of judgment?' so the tendency of the present day is to get rid of the thought of coming judgment. Such is one striking sign of these days—a denial of the inspiration of the Word of God, by men calling themselves Christians, and a consequent denial of the plain and solemn expressions of the living God as to eternal judgment.

"Other signs of the last days are given in 2 Tim. iii. 1-5. If you read these verses, you will see what we are led to expect—and mark, to expect among *professing Christians*. The characteristics there detailed have existed in all ages among heathens, but the 'perilous' nature of 'the last days' will consist in their being found in the professing Church. Covetousness, the effort to excel others, insubordination, heartlessness, the want of common honesty, independence, and waywardness of spirit, rushing after pleasure in any shape; are not these characteristics of so-called Christians in these very days? And yet there is plenty of the outward show of religion; churches are multiplied and filled, religion is respectable, meetings are crowded, sermons are listened to. Thus the prediction is fulfilled, that, with all these evils, there shall be great profession, for the description concludes with the words: 'Having *the form of godliness, but denying the power.*' Look at the headstrong lawlessness and insubordination of the day; it pervades all classes, whether it be the insubordination of children to their parents, servants to their masters, or the masses of the people to the constituted authorities. A revolutionary and a lawless spirit is abroad working like leaven; everybody seeks to be able to say, 'I am my own master.'

"But enough. The signs I have dwelt upon are numerous, and to my mind, and the minds of many, most striking. Moral—chronological—and

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political—they combine to send forth the cry, 'THE LORD IS AT HAND.' Singly we might not consider them of importance; it is not one swallow that makes summer, nor one falling leaf, autumn; and there may have been times when one or another of these signs have been manifested with more or less distinctness. But there never has been a time when, as at the present, they have all been manifested together. It is this which to me gives to their appearance such significance and weight. Surely it is not without meaning. Surely it is a warning, encouraging voice to God's children, repeating in clearer and still clearer accents, 'Behold, I come quickly;' '*Surely*, I come quickly.' May 'the Lord direct our hearts into the love of God, and into the *patient waiting for Christ!*' (2 Thess. iii. 5.) And 'seeing that [we] look for such things, [may we] be diligent that [we] may be found of Him in peace, without spot and blameless.' (2 Peter iii. 14).

"Reader, are you *saved?* Are you ready for that glorious appearing? Whether you concur in the belief that the above-mentioned signs herald His quick approach or not, it is certain that 'THE END OF ALL THINGS IS AT HAND,' and that 'in the days of the seventh angel, when he shall begin to sound, the mystery of God [shall] be finished, as He hath declared to His servants the prophets.'

"When that last trump sounds, on which side will you be? Whether that sound be immediate or distant, the question for you to answer is, 'Am I ready?' Are you hoping to be saved, though still unconverted? Do you remember how the children of Israel marched seven times round the walls of Jericho, and how, as they fulfilled their task, the doomed people, confident of the strength of their walls, relied upon the works of their hands? Yet what terror and dismay fell upon them when those walls fell flat, and the Israelites marched every man straight before him, and took the city. But the great shout of victorious Israel, and the trumpets of the priests, will be as nothing to 'the shout' of the Lord, 'the voice of the Archangel, and the trump of God.' The sound of that last trump will extend over the universe; all the people of God will be raised from the dead, quickened and changed; and a shout of triumph will burst from them at the glory of that coming Saviour. But it will bring dismay to those who have despised His warnings. If you are waiting in the hope of finding a more convenient season, if you are letting your life ebb out its little stream, and know that you are not yet reconciled to God, and have not a true confidence in Jesus Christ, oh, let me ask you now, even now, to look to Him that died for sinners.

"There was one person in that city of Jericho who was saved from the general destruction, and that one was Rahab. She believed in the approaching judgment. She trusted the promise of safety, and placed her confidence in the scarlet line—the token of the covenant between Joshua and herself. She was a great sinner, and deserved destruction, doubtless, as much as any in Jericho; but '*by faith* the harlot Rahab perished not with them that *believed not.*' She bound the scarlet line in her window—she ventured all on the promise made to her—and she was saved. In that moment of fearful destruction she must have been calm: her calmness may not have been understood by her fellow-townsmen, for they could not see the scarlet line, and knew not the secret of her security. That secret was between her and Joshua.

"God holds out to you the scarlet line—the precious blood of Christ. He promises, and He cannot lie, that if you trust in that blood—in that Saviour—you shall never perish. Then you may have confidence and assurance. Others may not understand it, and may call it presumption, but it is because they know not the secret covenant that exists between Jesus and the soul that trusts in Him. They cannot see the blood, and they know not its saving power. Then, when on a careless and guilty world, stained with the blood, and rejecting the love of Christ, the last trump peals with its startling

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and thrilling sound; when many and many a deadened conscience awakes to feel that the day of grace has closed, and that the day of judgment has come; then when the unbelieving cry in their despair to the mountains and rocks to fall on them and hide them 'from the face of Him that sitteth on the throne, and from the wrath of the Lamb'—you, and all who have trusted in Jesus, will be caught up to meet Him in the air, and to be ever with Him, to behold His glory, to serve Him, to reign with Him, and to be like Him. 'EVEN SO, COME, LORD JESUS.'"

Prophetic Outlines: The Times of the Gentiles, as Scripturally Foreshadowed; briefly considered in relation to the latter days of the Fourth Kingdom. By JOHN REES-MOGG. London: William Freeman.

WITH several things in this work we can hardly agree; but the following passage as to the spirit of the present age is worthy to be rendered:—

"It is, indeed, one of the many crafty devices by which Satan is now endeavouring to draw off the contemplation of the Christian world from the great impending crisis of the dispensation, to distract the mind by minor differences of faith and practice, which, however lamentable they may be, are yet lighter than the dust in the balance when compared with the fearful consequences which are daily resulting from the insidious operation of that evil spirit upon humanity, by placing reason and human intellect above the authority of God's own revelation; and this I view with more dread than any other symptom of these soul-chilling times, as being of itself an awful present appearance of the Man of Sin. Split up into divisions and subdivisions—Ritualists, Anti-ritualists, Churchmen, high, broad, low, Episcopalians, Congregationalists, Conformers, Nonconformers—of fifty varying names and creeds, yet all professing the one great name and faith of Jesus Christ, the theological hatred has fallen among us, and many of the divided flock desert not only their fold, but the great Shepherd also, and take refuge in that dreariest of all dread deserts, the hyperborean darkness of infidelity. This is the great anti-christian danger which now threatens us; the culmination of the free-thinking principle which takes its rise in often the most honest and upright of hearts from an overweening reliance upon human reason—*threatens*, did I say?—which is now actually come among us; and, with a desperate boldness, exhibiting the rampancy of despair guided by the subtlety of the arch-fiend, attacks no longer the outposts of the faith, but denies the God who made us as an impostor; the revelation which He gave us as a fable; the salvation which He has wrought for us as a phantasm more shadowy than the cloud embraced by Ixion. And this Germany has taught; France has received; Rome, looking on, and biding her own time, has silently encouraged; and, alas! our own beloved country, through her clerical dignitaries, her distinguished professors, her learned laymen, has adopted and promulgated. From time to time this malignant serpent has raised himself from his grovelling condition, and as often bruised the heel of man, only to be trodden down for the moment, and again to rise and utter his discordant voice, and then once more cower into the dust; but he has now reared his crested head in Satanic pride, and darting out his forked tongue, and hissing forth the shibboleth of "human reason," he casts his fascinating eye over the affrighted soul, and paralyses all the energies of the human mind.

"And this spirit now thus assaults and destroys Christendom in all her

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phases, true or untrue, real or but professing; and it is, as I believe, the spirit and the presence of anti-christ himself, whether yet to have a more personal development I dare not say; but it is my belief that his present prevalence in the world, even as thus roughly sketched, sufficiently fulfils the Scriptures relating to him. Prince of the powers of the air, he musters his rebel forces to oppose the triumphant advent of the King of kings. His thunders of infidelity already roll—his forked, lurid lightnings of superstition already glare forth—his cold pelting hail of self and secularism already falls with freezing and numbing violence around; and, as the genius of that fell tempest when at its height, he may himself in person come amongst us to direct its course and rule its progress. But beyond the roll, and flash, and roar of the elemental strife are the not distant signs and sounds of angelic hosts following their triumphant Lord, and he who thus has lashed the nations into rage, already writhing with the eternal agony of the wrath of Deity, rushes to the place prepared for him; and the celestial standards wave over the ruins of a desolated world—desolated but to be restored in more than pristine beauty.

"Thus, in our brief outline of the closing 'Times of the Gentiles,' I have endeavoured to consider a point which I believe some of the interpreters of prophetic history conceive to be yet unaccomplished. I trust that I am not presumptuous in expressing my strong belief that in spirit, if not in actual reality, that grievous development has long since taken place. We have the highest authority for knowing that Elias, long foretold, came in the person of the Baptist, though the Jew still expects him, and possibly that expectation may to the Jew be verified; in like manner the anti-christian development has, as I suspect, long since taken place, though possibly it may yet occur in a more fearful realisation."

The Plymouth Brethren: Their Rise, Divisions, Practice, and Doctrines. —A Lecture. By EDWARD DENNETT. London: Elliot Stock.

THERE has hardly ever existed a sect of Christians so proudly and yet so childishly exclusive; so spiritually arrogant and contemptuous of all other sects; so unlike the disciples of primitive days in every feature that constituted Apostolic Christianity; and above all, so unlike the Master whom they profess to follow, as that of the Plymouthists or Darbyites. The hatred and malice which, from time to time, has broken forth among them, and divided them and subdivided them, are quite appalling to those who know a little of the interior of the Darbyite circle of unity and love.

As to doctrine, they are drifting away from every form of sound words that has been known in the Church of God.

This pamphlet does by no means exhaust that subject, but what is written is good and true. Here are one or two pages:—

"Their Doctrine concerning the Scriptures is again connected with that of the Church.—A large portion of the Gospels are Jewish—was never intended for the Church. Thus, if Matthew xxiv. is cited to show that God's people will be on the earth during the last troubles, you are at once told that this chapter belongs to the Jewish remnant. The phrase, 'Jewish remnant,' indeed, is the key to their hermeneutics.

"The Psalms all treat of this, though, of course, it is conceded that there are moral applications to ourselves. According to the Brethren, indeed, the sacred literature of the Church is scarcely more than the epistles, or rather

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some of the epistles, of Paul. Hence, too, the apostolate of Paul is deemed to be of a higher kind than that of the other Apostles. A specimen of the manner in which certain Scriptures are depreciated I take from *Present Testimony*:—'This epistle (the Hebrews) is rather a discourse, a treatise, than a letter addressed, in the office of apostolic functions, to saints with whom the writer was personally in connection. The author takes rather the place of a teacher than of an apostle.' There is great advantage (to 'the Brethren') in this mode of treatment. Press home upon them some argument from the Scriptures, and you are told that you are ignorant of its application. Like Marcion of old—and, indeed, the Sadducees of other date—rejecting, or assigning to a lower place, what does not suit them, they find it easy to fortify their position from their own revised Bibles. But the danger of such a course cannot be concealed. For if, on their authority, certain Scriptures are not applicable to us—though there is nothing in the context to indicate it, and though, in many cases, they contain words spoken by the Saviour to His disciples—then, on the authority of the rationalist, I must also omit certain others, and I have launched on a sea of uncertainty and confusion. Perversion of Scripture is as dangerous as rejection.

"On the Human Nature of Christ.—Their opinions and teaching on this important subject differ from the views of other Christians. That the Saviour was a man they, of course, admit, but they frequently term Him a 'heavenly' man.

"It is very difficult, as Dr Carson's controversy with Mr Macintosh has shown, to obtain from them an exact definition of the meaning of this expression. Still, they would concede that they do not hold that the Saviour's humanity was in all respects like ours, sin excepted. That Mr Darby holds the same views is clear. Referring to the expression, 'bone of our bone, and flesh of our flesh,' he says, 'We, the Church, are bone of *His* bone, and flesh of *His* flesh, now that He is glorified and the saints united to Him who is on high. The thought is a totally different one, and does not refer to His incarnation, but to our union with Him when glorified, *As incarnate, He abode alone.*' They do not believe, therefore, that the Saviour's human body was mortal. They have thus altered many of their hymns which contained the word 'mortal' as applied to Christ. This knew doctrine is the key-stone of a large superstructure, and, of necessity, alters their whole conception, as we shall see, of the work of Christ. As an example, Mr Darby says, 'Christ was tempted in every way apart from sin.' This surely is not the equivalent of the Scripture statement that 'He was tempted in all points like as we are, yet without sin.' Mr Darby implies that sin played no part in the temptations to which the Saviour was subjected; the Scriptures teach that Jesus endured every possible human temptation, and overcame them all, and thus was without sin—two very different statements.

"The Third-class Sufferings of Christ.—To these we have alluded, and now do not feel disposed to enter into them at any length; for, as we before said, it is not a subject for analysis and dispute. The points of this doctrine have been summed up by W. H. D. as follows:—'First, Atonement is not by the cross of Christ alone. Second, Atonement is not by Christ's enduring the curse of the law. Third, Atonement is not in Christ's being smitten by God on the cross. Fourth, Atonement is not simply by Christ's death.' Passages are adduced from J. N. D.'s writings in support of these statements. It may be added that this doctrine has been developed from J. N. D.'s peculiar views of the Jewish remnant and the Saviour's identification with them in His sufferings, so as to be their Redeemer and Messiah in the future.

"The 26th verse of the 69th Psalm is the foundation more or less of these views. If correct we never ought to sing again—

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'Gethsemane can I forget,
Or there Thy conflict see,
Thine agony and bloody sweat,
And not remember Thee?'

For we have no part in His sufferings there; the cup from which He shrank was not what we have supposed—the cup of wrath for sin. Still, spite of Mr Darby and his followers, Gethsemane will be enshrined in our hearts and be our loved resort, especially in times of sorrow and grief.

"But a darker consequence of these woeful teachings is their declarations concerning the death of Christ. That in itself was nothing. They say—'He entered into all the darkness and all the wrath of God; but before He went out of the world He had passed through it all, and went out in perfect quiet. The work is so completely done that death is nothing.' Again, 'Now that which was properly expiation or atonement was not the pure, however precious, act of Christ's death.' Once more, 'Many besides Jesus have been crucified; but atonement was in no way wrought there.' We had thought that the essence of the atonement lay in the fact that His body was broken for us and His blood poured out on our behalf, and that 'Christ died for our sins according to the Scriptures.' But it seems that we have been mistaken—and that for the future we must have less regard for the death of our suffering Surety. Comment is useless; for I am sure that there are but few of us who do not at once recoil from teachings like these, teachings which, in our estimation, are as unholy as they are unscriptural.

"Justification by Faith.—The value of the work of Luther lay mainly in recovering for the Church the doctrine of justification by faith only. And the sense in which he held that truth, and in which it was held by the Reformers, and in which it was held by evangelical men of the present time, is that on the exercise of faith in Jesus Christ the sinner is completely justified, *i.e.*, made righteous before God. And he is made righteous before God—first, in that the death of Christ procures for him the remission of sin, and the obedience of Christ a perfect righteousness. In other words, on the exercise of faith the blood of Christ cleanses him from sin, and the obedience, the merits of Christ imputed to him, constitutes him as a righteous person before God. Our hymns are full of this doctrine, as for example:—

'Jesus, Thy blood and righteousness
My beauty are, my glorious dress.'

"But according to 'the Brethren' we have all been mistaken, and they utterly deny the imputation of the obedience of the Saviour's life—His righteousness to the believer. His life on earth was, they say, in no sense vicarious. This doctrine of theirs, as stated in the writings of Mr Darby and Mr Macintosh, has been popularised in a tract by C. S. (Mr Stanley) entitled, 'Justification in a Risen Christ.'

"They maintain that through the cross is the forgiveness of sins—nothing more; and that it is by passing into a new state, a state of oneness with the risen Christ, that we are completely righteous.

"First, I cite from Mr Darby, 'He that is dead is freed from sin. But Christ died: He then is freed from sin. But whose? Ours, 'who believe in Him.' It is all gone, gone with the life to which it was attached, in which He bore it. . . . Our place, our standing before God, is no longer in flesh. It is in Christ. Christ, as man, has taken quite a new place, that neither Adam innocent or Adam sinner had *anything to say to*. . . . Christ has taken this place consequent on putting away our sin, on having glorified God as to them, and finishing the work. He has taken it in righteousness, and man in Him has got a new place in righteousness with God.' This necessitates a distinction between the life of Christ here and the

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life of Christ above. He therefore says:—'The life which He had in this world as such He laid down, and never took it again as such. . . . He took life again, but not the life He lived here in the flesh, to which I still rightly say sin attached, not as if He had any in Himself, but as made sin and bearing it; and that is what is said' (p. 118, note). Now, one word of Christ destroys all this reasoning—'Therefore doth my father love me, because I lay down my life that I might take *it* again' (John x. 17). We now turn to C. S. He says:—

"'I must confess I do not see how God would be righteous in reckoning the breaker of the law righteous because another kept it; nor do I see this taught in Scripture, far from it. But through the precious atoning death and justifying resurrection of Jesus, I do see how God is perfectly righteous in justifying the believer. The law could not be made more honourable than by the death of Jesus Christ the Lord. God did not justify sin, but punished it in His Son. The sentence was executed to the utmost. The old creation thus came for ever to an end in the grave of Christ; but in the resurrection of Christ God gives me a NEW LIFE in perfect everlasting righteousness. Now, though he could not be righteous in any way in justifying my old man, yet He is everlastingly gloriously righteous in justifying me as a new creature in Christ risen from the dead. And being thus justified in the risen Christ, He gives me His Holy Spirit for positive righteousness of life and walk. (See Rom. viii.) So that whilst on the human plan, as put under law, I should only break it; yet, on this divine plan, the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit.'

"It is no part of our purpose—for the time allotted to a lecture will not permit it—to enter upon a refutation of all these unscriptural teachings.

"Dr Tregelles has done this in his Five Letters on Recent Denials of our Lord's Vicarious Life, and we must refer you to him; but we cannot but lament the pernicious consequences of such doctrines. Already they sing—

'There is *death* for a look at the crucified One.'

And the cross, concerning which Paul prayed that he might never glory in anything else, is spoken of, if not contemptuously, yet as occupying a very low place in comparison with the resurrection. But some of you may say, 'Do not the Scriptures teach that Jesus was delivered for our offences, and raised again for our justification?' Undoubtedly; but the meaning of the word 'for' is the same in both clauses, and exactly is, 'on account of.' To read 'in order to,' as you must with 'the Brethren's' view, makes nonsense: He was delivered 'in order to' our offences, and was raised again 'in order to' our justification. On the other hand, read 'on account,' or 'because of,' and you have the clear Scriptural statement of the nature of the death and resurrection of Christ. You will naturally ask one more question, If it is so clear, how could there be any difference of opinion about it? That I cannot tell; but I know this, that the merest tyro in Greek would tell you that 'on account of' is the proper translation; hence, I fear, it is but another example of 'the Brethren's' method of using Scripture.

"The Law not a Rule of Life.—This is one of their distinctive teachings. In this case there are, no doubt, many passages of Scripture which seem to favour their view. As, for example, 'Ye are not under the law, but under grace;' but a candid examination of the context shows that what the Apostle means is, that Christians are not under the condemnation of the law, that in Christ they are pardoned and accepted, and hence under grace. For, if we are under no obligation to keep the moral law, why is the Apostle so careful to show, in Romans xiii., that all the commandments are comprehended in the duty of loving one another? Or why does James so carefully

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point out that whosoever 'shall keep the whole law, and offend in one point, is guilty of all?' Or say, 'If ye fulfil the royal law according to Scripture, Thou shalt love thy neighbour as thyself, ye do well?'"

Apostolic Doctrine concerning Israel: A Sermon preached before the British Society for the Propagation of the Gospel among the Jews, May 16, 1870. By the Rev. DONALD FRASER, M.A., of the Presbyterian Church, Upper George Street, Marylebone. London: James Nisbet & Co.

We rejoice to hear such Apostolic teaching concerning Israel from a Presbyterian pulpit; and we commend Mr Fraser's clear and well-put statements to the notice of our Presbyterian brethren. Why do they not preach a coming Christ? Here are two extracts :—

"There is, so far as I can understand the Bible, no reason to suppose that the restoration of Israel, as a nation, to the favour of God, and to the knowledge and love of Jesus as the Christ, is to be accomplished by our Gentile preaching to them.

"That change does not come till the end of this age, until the fulfilment of the times of the Gentiles, and the change of dispensation; which change of dispensation, I am more and more firmly persuaded, will be analogous to the last change of dispensation which occurred, that is, it will be brought in by swift judgments of God, and by an appearing of Jesus Christ the Lord.

"'So all Israel shall be saved as it is written: There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.' The Deliverer has come already out of Bethlehem, and that has not turned ungodliness from Jacob; but rather, Jacob or Israel, by their perversity, have fallen into greater and greater sin. But the Deliverer shall come out of Sion, that hill of holiness, on which God hath set him as king, promising that all the kings and nations shall be put under Him. And He comes for Sion's sake, and He shall build up Sion when He shall appear in His glory. The greater than Joseph will reveal Himself at the last.

"Now the Church is engaged among the Gentiles all over the world preaching the Gospel. Wherefore? To convert all the world by missions? I cannot believe it. The Gospel is sent to the uttermost parts of the earth in order that God may gather a people out of the world; a Church out of all the nations; that there may come from the north and from the south, and from the east and from the west, a people for Christ's name.

"So, also, we pursue our mission to the Jews, though we cannot save all Israel, but can only gather into the Church a portion of Israel, according to the election of grace. All through, to the Jews and to the Gentiles, the election is our strong consolation in this work, when, otherwise, the obduracy of the Jews, and the carnal stupidity of the Gentiles, might well cause us heaviness and deep sorrow of heart."

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Extracts.

The Social Condition of Modern Rome.

A "Late Resident in Rome" writes as follows to the *Examiner*:—

What is the social condition of modern Rome, which Monsignor Talbot boasts is the most moral city in Europe? We will give the statistics, as copied from what, we are assured, is the most reliable source: "L'amico di casa, Almanacco Popolare illustrato, Anno 11, 1864." Published in Turin. "Stamperia dell'unione Tipographica editrice." BIRTHS :—

	Legitimate.	Illegitimate.
London,	75,097	3,203
Paris,	19,921	9,707
Brussels,	3,448	1,833
Monaco,	1,854	1,762
Vienna,	8,821	10,360
Rome,	1,215	3,160

Being in the following proportions per cent. :—

Illegitimate.	Per cent.
London,	4
Paris,	48
Brussels,	53
Monaco,	91
Vienna,	118
Rome,	243

As to crimes of violence—murderers :—

England,	1	in every	178,000
Holland,	1	,,	163,000
Prussia,	1	,,	100,000
Austria,	1	,,	77,000
Spain,	1	,,	4,113
Naples,	1	,,	2,750
Roman States,	1	,,	750

As to the religious aspect of the place, of which Monsignor Talbot speaks much, it is true, indeed, that troops of monks and priests, or boys training for such, are to be seen at all hours in the streets; the shops are closed by order on festa days, much to the disgust of their owners; and the churches are crowded with women, whilst the male portion of the population of the lower orders spend their time in lounging about the different osterias, both within and without the walls. It has been often remarked, that of all the long train of cardinals, bishops, ecclesiastical dignitaries, and other worshippers, who attend the great ceremonies of the church, the venerable Pontiff alone manifests reverence and devotion; while it is proverbial that the purity of his private life forms a striking contrast to that of many of his court.

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The atheism prevalent in Rome amongst the higher classes is well known; and the deep-seated discontent at being a hundred years behind the rest of the world is also an uncontested fact. Infidelity and beggary, the grossest superstition and ignorance, fostered by those whose duty it should be to dispel it, crowded, dangerous, and countless exiles, secret spies in the salons of the noble, treason by the hearth of the poor man, misery and slavery, foreign bayonets to prop a tottering throne—these are the results of that religious atmosphere of which Monsignor Talbot boasts.

Mr Ffoulkes and Archbishop Manning's Intrigues.

UNLIKE the former pamphlet of Mr Ffoulkes, which opened an interesting page of history, the present letter is wholly taken up with matters purely personal. We use this word "personal," not as intimating that this second letter is, therefore, of less value than the first, but merely to characterise its contents. It is the revelation of the *modus operandi* by which honesty and truthfulness are crushed out of the heart by the modern Roman system, and how suppression and passive fraud take the place of the forgeries and the active lies of the Middle Ages. If any one dreams that Rome is a city at unity with itself, let him disabuse himself by the evidences to the contrary, which have cropped up since the so-called Œcumenical Council of the Vatican has been summoned. If any one believe in the guilelessness of the Roman Catholic Church—guilelessness which our blessed Lord indicated as one of the marks of His true followers—let him examine the evidences of the forgeries which, according to "Janus" and the present writer, lie at the foundation of the claims of the Roman Church. If dove-like peace and "meek-eyed charity" is sought for by hearts sickened at the distractions around them in other churches, let them ponder on the story told by the present writer, and own, as they must own, that if the English Church sometime fails in recognising the value of her most loyal sons, Rome is not a whit more sagacious, and ten times more cruel. Mr Ffoulkes having detailed an intrigue against Bishop Milner, adds—

"Whether your Grace knows anything of his remaining intrigue to which I shall allude, it is not competent for me to say: the intrigue or series of intrigues, namely, that has for so long doomed to comparative retirement and inaction one of the master-minds of his age; when, for the genius with which God has blessed him, and the influence which he wields over countless multitudes in all communions—above all, for the crisis through which we are passing—he ought to have been raised aloft on a pedestal as the St Bernard of Europe. Characters that it takes ages to produce, we should make the most of while we can; therefore, when they are condemned to unmerited obloquy year after year of their mature prime, it becomes a national, if not a world-wide calamity. Now, I have seen and read a pamphlet written by one scarcely his inferior in ability, and fully his equal in honesty, detailing

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this intrigue from beginning to end, and disclosing such conduct in some cases—in one case comparable with the behaviour of Lady Nottingham to Lord Essex—as would have made all concerned in it, however exalted their positions, colour crimson had it been made public. The noble nature that had been assailed stepped in between this pamphlet and the world, just as it was ready for circulation; a presentation copy gave him the first tidings of what was contemplated, and he replied by telegraph begging that it might be suppressed. Should your Grace desire that its contents should be made public after my pointed allusions, its author may possibly be induced to defer to your wishes."

We do not envy the feelings of Archbishop Manning on reading these words. This is no mere intrigue with girls at a boarding-school; no mere suggestion of the way in which hysterical young ladies may deceive their parents; this is no intrigue, as some other of Archbishop Manning's intrigues, conducted by means of a pastry-cook's shopwoman—a venial housemaid and a silly lady's-maid, the object being to entrap a morbid Ritualistic girl in her teens into the bosom of the Roman Church: it is the way in which persons of "exalted position" in that church palter with honesty, and mingle their lives with ecstatic devotion, and with acts of very material dishonesty. Whether Archbishop Manning will accept Mr Ffoulkes' challenge, and leave him at liberty to detail the intrigue by which Dr Newman has been "silenced," we have yet to learn. We venture to predict that he will not do so.—*London Paper.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—In my paper on the "Guiding Principles of Prophetical Interpretation," to which you kindly gave a place in your Journal, I drew as my conclusion, from the four scripturally-founded considerations by which I sustained my third corollary, this inference, to wit, that when the Lord, "unexpected by . . . the vast proportion of His believing people," will come suddenly to the air. . . . His waiting and watching saints will be gathered to Him there, to escape the things about to come to pass." And again, at the close of my remarks upon my fifth corollary, I spoke of "the remnant of believers, who, as unprepared for the Bridegroom's coming, would (when others, their watching brethren, had been taken to join their Lord in the air) be left to endure, and be refined by, the scorching fire of 'the great tribulation,'" &c. Referring, at the close of the article, to my first statement, as above condensed, you object to it as seeming "to countenance the 'secret rapture' theory;" and in a footnote to my second observation—which is, indeed, of similar import with the first—you say that you "find no scripture for it." Now, as having expressly appealed "to the law and to the testimony" in respect to every statement I made, and every inference I drew from each and all of the five corollaries I attempted (as I conceived, scripturally) to establish, I may, perhaps, be permitted, even though at some length, to justify myself in this matter.

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What you object to, then, as unscriptural in my paper, is the opinion I put forth to the effect, that while of the general body of believers a portion (to wit, those of them who will be watchfully expectant of the Advent) will be taken up to join their Lord in the air, the remnant, as failing in the special Christian grace of watchfulness, will be left to endure the great tribulation of Antichrist's reign. You give also a special reason for objecting to my view, in that it "seems to countenance the 'secret rapture' theory;" in reply to which I would but say that if my view be "according to" "the law and to the testimony," then a tenet (whatever it may be), necessarily resulting from it, is *not* a mere "theory,"* but a matter of fact. The essential question then, of course, is, *Have* I "scripture for the statement" by you, sir, traversed as unscriptural? Now, it should be remembered that I expressly grounded my third corollary—(which was to the effect that the Lord will come, first, to the air, *for* His people; and, secondly, with an interval, to the earth *with* His people)—on scriptural proofs, whence I deduced the questioned conclusion. And it may be perceived, on reference to the similar statement (under the head of corollary v.), controverted, sir, by you, that I made not indistinct reference to the parable of the Ten Virgins —(I spoke of "the remnant of believers" "left" being "unprepared for *the Bridegroom's coming*)—as authorising the view I advanced. Now, while there is, in my opinion, other scriptural evidence to my purpose, yet having referred to the parable of the Virgins, and being fully persuaded that it is distinctly, sufficiently, and irrefutably to the point, I shall confine my defence to that important portion of Holy Writ. It so happens that I have at hand an exposition of the parable in question, which I have prepared as an appendix to a volume of fourteen sermons (entitled "Strong Meat for Full aged Believers"), now lying by me in readiness for the press, although considerations of expense may very probably preclude their being printed—although somewhat lengthy, as a subject of such moment required —I shall avail myself here of the exposition of which I speak, making such trifling alterations in its wording, as may the better adapt it to my present purpose. I venture to hope, even though you may yourself entirely differ from the view I take of the parable in question, that as upon a subject of still unfulfilled prophecy, you will not object (if you can afford the needful space), to give insertion to the expression of my deliberately-formed views, if only that they may originate brotherly discussion, "the very highway" (as before observed) "to truth."

THE PARABLE OF THE TEN VIRGINS.

In determining the precise drift and bearing of this parable, there are, as it appears to me, three points *outside* the actual parable, which must first be regarded, and their exact import decided, before we can affix to the parable's *inside* details their designed interpretation; but which, as duly understood and attended to, will safely guide us to the true exposition of the complete allegory. There is—

1st, The *special lesson* which the parable was intended to teach—this, namely, *Watchfulness for the second advent*—is explicitly declared by our Lord in the 13th verse of the chapter.

2dly, The *exact parties* to whom the parable is addressed. There are (as I gather from the same verse) the *believing people* of the Lord, whom *alone* the parable seems to take into account. "Watch [ye], for YE know," &c.—*ye*, my immediate disciples, and all who have like faith in me as their Saviour. And,

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* "Theory—Scheme, plan, or system, yet subsisting *only in the mind.*"—Dr Young's *Walker's Dictionary.*

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3dly, The *specific time* to which the parable is referable. And that time is (the first verse plainly states) the circumscribed epoch of the Son of man's future coming. In other parables respecting the kingdom of heaven (as for instance those in Matt. xiii.), our Lord speaks of the *present* resemblance thereof. Here, however, He alludes to its resemblance at a future and deferred period of time. The kingdom of heaven "SHALL" be likened unto "ten virgins" "THEN," to wit, at the time of my impending second appearing.

Now, I do not apprehend that objection will be taken to the view I advance as to the first or third points above noticed. Watchfulness for the second advent, will, by all earnest students of prophecy (with whom alone I am at present concerned), be admitted to be the special lesson inculcated by the parable; as by such the time referred to will be understood as the period when the Lord shall be about to appear.* The *second* point, as indeed the very *gist* of the question at issue, is that to which exception will be taken by those who adopt the usual interpretation of the parable. It will be agreed that the admonition to watchfulness is addressed to *all* who outwardly accept Christianity, apart altogether from the consideration of the reality of their professions; and our Lord's own saying, in that partially analogous passage of Mark xiii. 37, "What I say unto *you* I say unto ALL, Watch," will be relied on as destructive of the view for which I contend. I cannot go at length into the question here raised; nor does it need, I think, that I should so trench, sir, upon your valuable space. The objection admits of a very short reply, which is, I feel persuaded, decisive. Watchfulness is a special grace of the Holy Spirit, which *none but true believers* are endued with. That this is so, will manifestly appear upon an attentive consideration of such passages as Luke xii. 37; 1 Cor. xvi. 13; 1 Thess. v. 6, &c.; Rev. xvi. 15. The supposition, then, that professors *generally* are intended where the injunction to watch is given, is wholly gratuitous, and Mark xiii. 37 can *only* mean what the briefer admonition of the parable before us has been myself expressed—"What I say unto you" [my immediate disciples] "I say unto all" [who through succeeding ages shall believe in me as their Saviour and Lord], "Watch."

Such, then, being the case, we collect to the following effect the general scope and intention of the parable. It is the bounden duty of all true believers to watch for their Lord's second coming—such inculcated duty being by no means fulfilled, as, of course, by *all* who truly believe. Keeping this before us, then, we are duly prepared for the exposition we have in view, and we shall, I think, best reach and grasp it by placing in juxta-position the various details of the parable itself, and the analogous ones of the epoch which it allegorically illustrates.

THE PARABLE ILLUSTRATING.	THE SECOND ADVENT REPRESENTED.
Matt. xxv. 1-13.	
An Approaching Wedding.	*The Advent as instantly impending.*
Ten virgins, whose duty it was (as companions of the bride) to go forth to meet the expected bridegroom, and accompany him to the place where the wedding was to be celebrated (ver. 1).	True believers who, as such, adhere steadfastly to Christ, and shun everything that would tend to violate their fidelity to Him. That such is strictly the interpretation of the symbolical "virgins"

* The idea that by the Lord's coming *to* earth is intended the successive removal of individual believers *from* earth, I decline to take into consideration, as wholly untenable, and as irreconcilable with the sound principles of scriptural interpretation.

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seems necessarily to follow from the use and application of the term in such passages as 2 Cor. xi. 2, and Rev. xiv. 4. See also, as bearing on the point, Cant. i. 3. It will, no doubt, be said here that the general term "virgin" applies to the mere professor, just as "servant" (admittedly) does. It is sufficient in reply to say that a virgin is a *really chaste* person, and that symbolical chastity supposes *true union with Christ.*

Lamps (or torches*) which, as Eastern weddings were celebrated at night, it was necessary that the "virgins" should take with them, to the end that they should not miss the bridegroom when he arrived (ver. 1).

Lamps (or vehicles to contain light-giving media), in the *general* meaning of the symbolical term, represent the profession of the truth, whether such profession be sincere or that of the lip only. This, being admitted by those with whom I am at issue in regard to the interpretation of this parable, needs no proof. But here, where (as I maintain and have, I think, sufficiently proved by the few texts just above cited) the whole company of the "virgins" represent those who make a sincere profession, the lamps carried by them all in common *sense* have a meaning appropriate to the special bearing of the parable. The lamps, then, I contend, symbolise the profession (not of Christian truth generally, but) of *watchfulness for the coming of the Lord*—the inculcated lesson of the parable. The virgins—*all* of them—"took their lamps," or rather, for the word is *ἀυτῶν* (recip. pron. for *ἑαυτῶν*), "their *own* lamps"—the lamps appropriate to their office—"and went forth to meet the Bridegroom," which is made yet more clear by the next point of detail.

The "oil," provided in "vessels" (*αγγεια*), with which the lamps should be fed and replenished, in order that they might be kept alight (vers. 3, 4).

The "lamps" borne by the ten virgins representing, as we have seen, the outward profession of watchfulness which all believers make, it is clear that by the "oil" which afforded the light must be understood the actual Christian grace as outwardly professed; which grace it is the very scope and end of the parable to recommend and enjoin.

Of the ten virgins, five, the

In Matt. vii. we have two parables

* In John xviii. 3, the word here employed is, as associated with *φανῶν*, rendered "torches" in our version. Mr Elliott, in his Hor. Apoc., suggests for the correlative word *λυχνια* the translation "lamp-*sconce*."

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Lord says, were "wise," and five "foolish" (ver. 2).

of our Lord, whose scope and end are salvation and perdition, and so the two terms "wise" and "foolish" (used thus also vers. 24 and 26) refer to the wisdom and folly which involve such respective issues. In a particular point of view "the unjust steward" was "wise," while "the children of light," as contrasted with him, are foolish, or at least less wise. (See Luke xvi. 8.) In this present parable, then, whose special scope is watchfulness for the second coming, it seems clear that the believers, symbolised by the whole company of the virgins, are respectively "wise" or "foolish," according as they exhibit or are deficient in such inculcated watchfulness.

The foolish virgins took their lamps (a-light in the first instance, for we read, in ver. 8, of their having gone out, or, perhaps, being in the act of *going out**). But they manifested their folly in that (ver. 3) "they took no oil with" (not, as is perhaps generally understood, their *lamps*, but) "*themselves*" (ἑαυτῶν), *i.e.*, they had no "vessels" (ἀγγεῖα), as the wise had, to contain the needful replenishing supply. The wise virgins, on the other hand, evinced their wisdom by being furnished with "vessels" of oil wherewith to keep up their lights (ver. 4).

The meaning of which seems obvious, not only as harmonising with the line of exposition so far given, but also as directly subversive of the usual interpretation of the parable. For while, in respect to the latter point, it is manifest that the lamp of mere outward profession is *never* a-light with the oil of divine grace, so, following up the exposition here advanced, it is not merely conceivable, but in conformity also with experience, that the body of believers hold, in a general way, that the Lord will come again (see the Creeds), and profess to expect Him; a section of them *only* watching and waiting for and (as St Peter speaks) "hasting unto" the advent.

The bridegroom making long tarrying, the whole ten virgins (to all appearance alike) failed in vigilance. "They all," it is written, "slumbered and slept" (ver. 5).

That is, the distinctively-watchful believers will themselves become temporarily remiss at the time referred to, insomuch that they will even appear to be merged with their unwatchful fellows.

"At midnight," however, alarm is made of the bridegroom's near approach, and the virgins are summoned to "go out to meet him" (ver. 6).

The "midnight" of the parable typifies the nature of the Lord's coming, represented as sudden and unexpected: it cannot intimate the actual hour of the advent, which must vary in various parts of the earth.

Wherefore "*all*" the virgins "arose and trimmed their lamps" (ver. 7).

Confirmatory of that which I have before pointed out — namely, that there was in the lamps of the foolish virgins a sufficiency of oil to keep them temporarily a-light.

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* So Bloomfield (with others) renders σβέννυνται, and so the marginal reading.

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For the trimming or setting in order* of their lamps by the ten virgins indicates the adjustment of *already lighted* lamps, not the first preparation of them for illuminating purposes. As is further evident from the fact, also above noted, that the lights of the foolish virgins were now in the act of expiring, and, consequently, had been for a time a-light.

To the demand of the foolish virgins for a share of the wise ones' store, the reply was that they should buy oil from them that sold (ver. 9).

This expressly intimating that the Holy Spirit *alone* can supply all needed grace.

With the bridegroom, when at length he came, "they that were ready went into the marriage" (ver. 10).

The preparedness of the virgins resulted from their wisdom in being provided with oil; and so, in the event represented, the "ready" believers will be they who shall have wisely sought and procured from the Spirit the special grace of watchfulness. Thepassage is closely analogous with, and well illustrated by, the short parable of the householder in the preceding chapter (ver. 43), who needs to be on the watch against the attack of the thief. "Be ye also *ready*" (the Lord applied that parable), "for in such an hour as ye think not the Son of man cometh."

To the foolish virgins seeking admission to the marriage, the bridegroom's reply was, "I know you not" (vers. 11, 12).

In applying ourselves to the interpretation of the bridegroom's words of rejection, it must not be forgotten that harmony in detail is of the very essence of all symbolical teaching, whether in the way of parable or otherwise. No more, then, could rightly be expected here than that, conformably with the drift of the story, the bridegroom's words should express simple exclusion from the marriage. It would surely be quite incompatible with the harmony of the allegory to argue on the score of positive *penalty*, either as verbally wanting in the one supposition, or as necessarily implied in the other. I do not think that we can *here* seek for ground from which to determine the true scope of the parable, which must depend on such considerations as those I have at the outset ad-

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* הֵיטִיב (Hiphil of יָטַב), used in Ex. xxx. 7, of the *dressing* (*scil*, the replenishing with oil) of the lamps of the Tabernacle, seems to be *an* equivalent of κοσμεω.

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vanced. That the particular considerations I have noted prove, nay, *necessitate* the interpretation I adopt, I am myself fully persuaded—(it is my only plea for coming before the public)—and on such view, "the conclusion of the whole matter" is, that the parabolic wedding before us symbolises "the marriage of the Lamb" spoken of in Rev. xix. 7, while the "blessed" ones "called unto the marriage supper" are they who, as endued with the special grace of watchfulness for the Lord's coming, will be caught up to meet Him in the air, while the unwatchful believers—the foolish virgins of the parable—will be left behind to constitute (*probably*) the millennial subjects (or a portion thereof) of the Lord and His changed saints. They will be, as another scripture (Luke xvii. 34-37) teaches, the "*taken*" ones (their fellows being "left"), who will be rapt away to join their coming Lord, soon as "the eagles" are "gathered together" around the carcase of prey.

Thus, sir, do I, from "the law and the testimony," venture to defend my position (regarded by you as unscriptural), in respect to the especial privilege to be accorded to the Lord's *watching* people as distinguished from those who reject the doctrine of the personal and pre-millennial advent. I would but add a few words upon the interpretation of the parable of the ten virgins, whereon I have rested my case. It is but a little more than three years ago, that in preparing for the press a volume of lectures * on "The Sure Word of Prophecy," the view I now decidedly adopt was first presented to my mind, and, in a very hesitating way, given expression to in an appended note. I was then under the impression that my view of the parable was original, but I have since discovered that there are *some* who think with me. I would particularise the Rev. Dr Seiss, an American author, who, I found, had published a small volume entitled, "The Parable of the Ten Virgins,' in which, as I understand, he advances the interpretation which occurred to my own mind. I have not seen Dr Seiss's book; I tried, but without success, to get it in London.

It may perhaps be said, that as but one here and another there take the view I have advanced of the parable in question, there can therefore be nothing in it. "Have any of the orthodox divines or approved commentators recommended it?" But is it not *barely possible* (at all events), that the old and generally received interpretation of the parable (consistent enough with the general teaching of Scripture) has been hitherto permitted of God (is Acts xvii. 30 in nowise in point?) as sufficient for the non-age, so to speak, of the Church? And may it not also be, that referable, as the parable undoubtedly is, to the very time of the end, and specially bearing, as it undoubtedly does, upon the transactions of that limited period—*now*—as

* Preached at St James's Church, Ryde, J.W., in the Spring of 1866, and published by request.

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the end approaches when knowledge, we are assured, will be increased (Dan. xii. 4), the Holy Ghost may perchance be opening up the precise force and point of this portion of the prophetic word? At all events, of the true and earnest searchers of the Scriptures, I may confidently ask, for the exposition here offered, a fair and unprejudiced examination in the spirit of him who has said. "Let God be true, but every man a liar." For myself I would but say, in conclusion, may *the truth* prevail: if my attempted exposition be but of man, may it "come to nought." It is enough for me to be assured, as I am, that if it be of God it will stand, and man cannot avail to "overthrow it."—I am, Sir, yours, &c., JOHN P. ECHLIN.*

To the Editor of the Quarterly Journal of Prophecy.

MY DEAR SIR,—The Bishop of Lincoln, Dr Wordsworth, has published two important brochures—"Union with Rome;" "Is not Rome the Babylon of the Apocalypse?" May he have grace from above to act out his published convictions with true courage and consistency.

My mind has been recently impressed with the awful statement (Rev. xvii. 16), "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and (utterly) burn (κατακαύσι) her with fire." Perhaps the present blasphemous so-called Œcumenical Council is even now preparing the way for the growth of this hatred, and for making the Papacy a stench in the nostrils of Europe and America. And if so, the all-absorbing and glorious personal pre-millennial advent of our adorable Lord and Saviour Jesus Christ may be nearer, very much nearer, than we are inclined to suppose. May the Lord grant to His believing and waiting people all needful grace, that His coming may not find them unprepared and unwatchful.

A CONSTANT READER.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—Not only have High Churchmen (and some Low Churchmen too) been fraternising with the Greek Church, and receiving the priestly benediction of the Archbishop of Tyre, but several dissenters have been rushing forward to receive the same honour, and obtain a drop of the same eastern balm. Nay, a "Nonconformist Minister" writes to the *Times*, defending the deed, and adding the following words:—"They felt that Christian intercourse and courtesies can be exchanged between *the clergy of different churches* without implying any approval of the peculiarities of the Greek Church." I do not mean to dwell on the corruptions of the Greek Church—quite as many and as blasphemous as those of Rome; I simply would ask the "liberal" nonconformist minister to extend his liberality a little further; and, shaking off all bigotry, to re-write the above sentence thus:—"They felt that *religious* intercourse and courtesies can be exchanged between the clergy and the Non-conformist and Mohammedan Churches without implying any approval of the peculiarities of Mohammedanism." I am no infidel, but a believer in the Bible, and I wonder at the extent of modern "liberality." I have seen the mummeries and blasphemies of the Greek Church in the East, and have found less of idolatry in a Mohammedan mosque than in a Greek Church.—I am, &c., A BELIEVER IN THE CHRISTIANITY OF THE BIBLE.

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* We have other communications from Mr Echlin, which we should gladly insert, were it not that their great length would occupy more space than we can afford. They relate to the formation of a society for the study of the prophetic Scriptures—a most desirable object—which we would heartily commend to our readers.

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To the Editor of Quarterly Journal of Prophecy.

Sir,—You have more than once noticed the tendency of modern literature to adorn itself with *paganisms*, and the yearning of many, from Schiller downwards, to return to the worship of the gods of Greece and Rome; nay, of Phœnicia also; for *Astarte* has had her praises sung of late years as well as Jupiter and Venus. Mr Gladstone's "Juventus Mundi" sufficiently indicates his admiration for bygone days and classical idolatries. But the following stanzas, from a recently-published volume of poems by Charles Kent, highly praised in the *Athenæum*, will show the Philo-pagan mania more fully. The first extract is from the "Golden Apple."

"In the beneficent valleys of Delos, where Dian' was worshipped,
Radiant the rites of the goddess appeared to the celebrant's vision;
Sweet was the sound of her melodies, sung to the clash of the cymbals,
Ringing amid the pink blossoms of the green groves of acacia.
Then would the priestess of Ceres, crowned with a garland of poppies,
Chant her glad hymns when the sickle levelled the wealth of the harvest.
There the pale maidens of Luna, with loving eyes all elated,
Danced in a throng, while the hierophant stained the smooth sod with libations,
Smoke from the altar ascending, through the brown meal and the parsley,
Breathing the fumes of devotion, clothing with incense the sacrifice."

The second extract is from the poem "Aletheia;" a "lament for *the glorious forms* of classic mythology," as his Reviewer calls it.—

"Oh for the forests of fair Arcady!
The Dryads dancing in the leafy dell!
Oh for the umbrage of Pelasgic tree,
With Hamadryads in the rind to dwell!
The sorrel trampled by the hoof of Faun!
The wood-nimph's gambol o'er the greenwood lawn!

"The reign of youthful Bacchus now no more
Peoples the glade with sprites of antique grace;
The sedgy reed no longer to the core
Thrills with the pipings lipped with quaint grimace;
No more shall syrinx sound about the boles,
Or foot of Satyr 'fright Bœotian moles.

"Pan with the riot of his rabble troop,
Narcissus brooding o'er the fatal pool,
Diana girded by a virgin group,
Silenus reeling like the wine-king's fool,
No more may wander through the Lesbian woods,
Or break the stillness of their solitudes.

"Thy jocund voice, Sylvanus, now is dumb!
No cry of Dryope again may sound
When the faint odour of the lotos bloom
Floats with the zephyr o'er the Grecian ground;
E'en Ariadne's pensive love is o'er,
Though guarded not by ghastly Minotaur."

To some minds of the present day, nothing save old paganism presents any charms. Pure Christianity is too sober and pure. Even Popery has not enough of spice, and sensation, and voluptuousness. *Paganism* alone appears to attract and satisfy. We hear of the spread of Popery, but Paganism spreads also. Is the world returning to the worship of Jupiter, and Venus, and Diana? It looks like it. What will not the last days bring forth?—I am, &c. A Worshipper of the One Living and True God.

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Poetry.

HOMEWARD.

To my beloved ones my steps are moving;
Not hard the road that ends in love and home.
Have done my eyes, have done my feet with roving—
'Tis to the well-known gate I look and come.

Your watch is now upon the eternal mountains;
Our eyes are gazing upward from afar.
Your rest is now by the clear-welling fountains;
Ours is the journey still, the toil and war.

Years have gone by since the last words were spoken
O loved and saved, how gladly shall we meet
In the home-city, where no ties are broken,
Where love is perfect, fellowship complete.

I see your crowns, the wreaths which cannot wither,
And from the city-walls ye beckon me;
"Come up, and tarry not, oh, come up hither,
To this dear land of light we welcome thee!"

Only a little while; a little longer
Of tarriance here upon these death-swept plains.
O well-beloved, death is growing stronger,
And life more feeble in these ebbing veins.

To follow you we are each day preparing,
And where you are there we shall shortly be.
Death is to us but as an angel bearing
The keys of life and immortality.

Yet not the less, we say, 'twere surely better
That He should come and summon us away
To meet Him in the sky, ere yet the fetter
Of dark corruption bind our crumbling clay.

Then ye who slept, and we who knew no sleeping,
Should meet together each to tell his tale,
The tale of earthly weariness and weeping,
The short strange story of Time's cloudy vale.

Come then, Lord Jesus, come! Thy Church is calling;
The world is old, though still its skies are blue.
Its flowers are fading, and its leaves are falling;
Come in Thy glory to make all things new.

We have resolved that we shall continue this Journal, D.V., *at least another year. How much longer will depend upon the increase of our circulation.*

It would be a favour if any reader who is possessed of a spare copy of this Journal for January 1867 *could forward it to the Publishers.*

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